

THE
NEW TESTAMENT
OF
Our LORD and SAVIOUR
JESUS CHRIST.

Translated out of the Latin Vulgat;
Diligently compared with the original Greek:

And first published by the

English College of Rhemes, anno 1582.

Newly revised, and corrected according to the
Clementin Edition of the SCRIPTURES.

WITH
A N N O T A T I O N S
For clearing up modern CONTROVERSIES in RELIGION,
and other Difficulties of Holy Writ.

VOLUME II.

Lex Domini immaculata convertens animas: Testimonium
Domini fidele sapientiam præstans parvulis.

Pfalm xviii. 8.

Printed in the Year MDCCLII.



The EPISTLE of St. PAUL the APOSTLE to the ROMANS.

CHAP. I.

*He commends the faith of the Romans, whom he longs to see.
The philosophy of the heathens, being void of faith and
humility, betrayed them to shameful sins.*

PAUL a servant of JESUS CHRIST, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before by his prophets in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David according to the flesh,

4 Who was (a) predestinated the Son of God in power according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead:

5 By whom we have received grace and apostleship for obedience to the faith in all nations for his name,

6 Among whom are you also the called of JESUS CHRIST:

7 To all that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

8 First I give thanks to my God through JESUS CHRIST for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make a commemoration of you

10 Always in my prayers, making request, if by any

(a) Ver. 4. *Predestinated*, &c. Christ as man was predestinated to be the Son of God: and declared to be so (as the apostle here signifies) *first* by *power*, that is by his working stupendous miracles; *secondly*, by the *spirit of sanctification*, that is, by his sanctity or holiness; *thirdly*, by his *resurrection*, or raising himself from the dead.

means now at length I may have a prosperous journey by the will of God to come to you.

11 For I long to see you, that I may impart unto you some spiritual grace to strengthen you :

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come to you (and have been hindered hitherto) that I might have some fruit among you also, even as among other gentiles.

14 To the Greeks and to the Barbarians, to the wise and to the unwise, I am a debtor :

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein from faith to faith: as it is written : *The just man liveth by faith.*

18 For the wrath of God is revealed from heaven, against all ungodliness and in-

justice of those men that detain the truth of God in injustice :

19 Because that which is known of God is manifest in them. For God hath manifested it to them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity: so that they are inexcusable.

21 Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened:

22 For professing themselves to be wise, they became fools.

23 And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.

24 Wherefore God gave them up to the desires of their heart, to uncleanness: to dishonour their own bodies among themselves:

25 Who changed the truth of God into a lye: and worshipped and served the creature rather than the Creator, who is blessed for ever, Amen.

26 For this cause (b) God de-

(b) Ver. 26. God delivered them up. Not by being author

delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompence which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient.

29 Being filled with all iniquity, malice, fornication, covetousness, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they, who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.

CHAP. II.

The Jews are censured, who make their boast of the law, and keep it not. He declares who are the true Jews.

WHEREFORE thou art inexcusable, O man whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself: for thou dost the same things which thou judgest.

2 For we know that the judgment of God is according to truth against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and long suffering? knowest thou not that the benignity of God leadeth thee to penance?

5 But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God,

6 Who will render to every man according to his works:

7 To them indeed, who, according to patience in good

thor of their sins, but by withdrawing his grace, and so permitting them, in punishment of their pride, to fall into those shameful sins.

work, seek glory and honour and incorruption, eternal life:

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek:

10 But glory and honour and peace to every one that worketh good, to the Jew first, and also to the Greek.

11 For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law: and whosoever have sinned in the law, shall be judged by the law.

13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves:

15 Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another,

16 In the day when God shall judge the secrets of men,

by JESUS CHRIST, according to my gospel.

17 But if thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more profitable, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

21 Thou therefore that teachest another, teachest not thyself: thou that preacheest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: Thou that abhorrest idols, committest sacrilege:

23 Thou that makest thy boast of the law, by transgression of the law dishonourst God.

24 (*For the name of God through you is blasphemed among the gentiles, as it is written.*)

25 Circumcision profiteth indeed if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If then the uncircumcised keep the justices of the law; shall not his uncircumcision

cision be counted for circumcision?

27 And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 For it is not he is a Jew, that is so outwardly; nor is that circumcision which is outward in the flesh,

29 But he is a Jew that is one inwardly; and the circumcision is *that* of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

CHAP. III.

The advantages of the Jews.

All Men are sinners and none can be justified by the works of the law: but only by the grace of Christ.

WHAT advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, because the oracles of God were committed to them.

3 For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid.

4 But (a) God is true: and every man a liar, as it is written: *That thou mayst be justified in thy words, and mayst overcome when thou art judged.*

5 But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man.) God forbid; otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lye, unto his glory: why am I also yet judged as a sinner?

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good: whose damnation is just.

9 What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin;

10 As it is written; (b) *There is not any man just,*

11 *There is none that understandeth, there is none that seeketh after God.*

(a) Ver. 4. *God only is essentially true.* All men in their own capacity are liable to lies and errors: nevertheless God, who is the *truth*, will make good his promise of keeping his church in all *truth*. See St. *John* xvi. 13.

(b) Ver. 10. *There is not any man just.* viz. by virtue either of the law of nature, or of the law of *Moses*: but only by faith and grace.

12 *All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.*

13 *Their throat is an open sepulchre, with their tongues they have dealt deceitfully. The venom of asps is under their lips.*

14 *Whose mouth is full of cursing and bitterness:*

15 *Their feet are swift to shed blood.*

16 *Destruction and misery are in their ways:*

17 *And the way of peace they have not known.*

18 *There is no fear of God before their eyes.*

19 Now we know that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God:

20 Because by the works of the law no flesh shall be justified in his sight. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest; being witnessed by the law and the prophets.

22 Even the justice of God by faith of JESUS CHRIST, unto all and upon all them that believe in him: for there is no distinction.

23 For all have sinned: and do need the glory of God.

24 Being justified freely by his grace, through the redemption that is in CHRIST JESUS,

25 Whom God hath set forth to be a propitiation through faith in his blood, to the shewing of his justice, for the remission of former sins,

26 Through the forbearance of God, for the shewing of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of JESUS CHRIST.

27 Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

28 For we account a man to be justified (c) by faith without the works of the law.

29 Is

(c) Ver. 28. *By faith, &c.* The faith, to which the apostle here attributes man's justification, is not a presumptuous assurance of our being justified: but a firm and lively belief of all that God has revealed or promised: *Heb. xi. A faith working through charity* in Jesus Christ, *Gal. v. 16.* In short, a faith which takes in hope, love, repentance, and the use of the sacraments. And the works which he here excludes, are only the works of the law; that is, such as are done by the law of nature, or that of Moses, antecedent to the

29 Is he the God of the Jews only? Is he not also of the gentiles? Yes, of the gentiles also.

30 For it is one God that justifieth circumcision by faith, and uncircumcision through faith.

31 Do we then destroy the law through faith? God forbid: but we establish the law.

CHAP. IV.

Abraham was not justified by works, done as of himself: but by grace, and by faith; and that before he was circumcised. Gentiles by faith are his children.

WHAT shall we say then that Abraham hath found, who is our father according to the flesh?

2 For if Abraham were justified (a) by works, he hath whereof to glory, but (b) not before God.

3 For what faith the scripture? *Abraham believed God, and it was (c) reputed to him unto justice.*

4 Now (d) to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 *Blessed are they, whose*

the faith of Christ: but by no means such as follow faith and proceed from it.

Chap. IV. (a) Ver. 2. *By works.* Done by his own strength, without the grace of God, and faith in him.

(b) Ibid. *Not before God.* Whatever glory or applause such works might procure from men; they would be of no value in the sight of God.

(c) Ver. 3. *Reputed, &c.* By God, who *reputeth* nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God's grace.

(d) Ver. 4. *To him that worketh, viz.* As of his own fund, or by his own strength. Such a one, says the apostle, challenges his reward as a *debt*, due to his own performances: whereas he who *worketh not*, that is, who presumeth not upon any works done by his own strength; but seeketh justice through faith and grace, is freely justified by God's grace.

iniquities

iniquities are forgiven, and whose sins are (e) covered.

8 Blessed is the man to whom the Lord hath (e) not imputed sin.

9 This blessedness then doth it abide (f) in the circumcision only, or in the uncircumcision also? For we say that faith was reputed to Abraham unto justice.

10 How then was it reputed? *When he was* in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith which he had being uncircumcised: that he might be the father of all them that believed be-

ing uncircumcised, that to them also it may be reputed to justice:

12 And might be the father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith, that our father Abraham had, being as yet uncircumcised.

13 For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.

14 For if they who are of the law, (g) be heirs; faith is made void, the promise is made of no effect.

15 For (b) the law worketh wrath. For where there

(e) Ver. 7. *Covered, &c.* This *covering*, and *not imputing*, means that our sins are quite blotted out by the blood of the Lamb, who *taketh away the sins of the world*: so that we are no longer to be charged with them, because they are no more.

(f) Ver. 9. *In the circumcision, &c.* That is, is it only for the Jews that are circumcised? No, says the apostle, but also for the uncircumcised gentiles; who by faith and grace may come to justice; as Abraham did before he was circumcised.

(g) Ver. 14. *Be heirs.* That is, if *they alone*, who follow the ceremonies of the law, be heirs of the blessings promised to Abraham; then that *faith* which was so much praised in him, will be found to be of little value. And the very promise will be made void, by which he was promised to be the father, not of the Jews only, but of all nations of believers.

(b) Ver. 15. *The law worketh wrath.* The law, abstracting from faith and grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath.

is no law; there is no transgression.

16 Therefore is it of faith, that according to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all

17 (As it is written: *I have made thee a father of many nations*) before God, whom he believed, who quickeneth the dead, and calleth those things that are not, as those that are.

18 Who against hope believed in hope, that he might be made the father of many nations, according to that which was said to him: *So shall thy seed be.*

19 And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost a hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God:

21 Most fully knowing that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice.

23 Now it is not written only for him, that it was reputed to him unto justice:

24 But for us also, to whom it shall be reputed, if we believe in him, that raised up

JESUS CHRIST our Lord from the dead,

25 Who was delivered up for our sins, and rose again for our justification.

CHAP. V.

The grounds we have for hope in Christ. Sin and death came by Adam: grace and life by Christ.

THEREFORE being justified by faith, let us have peace with God through our Lord JESUS CHRIST.

2 By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so; but we glory also in tribulations, knowing that tribulation worketh patience:

4 And patience trial; and trial hope.

5 And hope confoundeth not: because the charity of God is poured abroad in our hearts, by the Holy Ghost who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

7 For scarce for a just man will one die: yet perhaps for a good man some one would venture to die.

8 But God commendeth his charity towards us: because when as yet we were sinners, according to the time,

9 Christ

9 Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life.

11 And not only so: but also we glory in God, through our Lord JESUS CHRIST, by whom we have now received reconciliation.

12 Wherefore as (a) by one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned.

13 For until the law sin was in the world: but sin was (b) not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam, who is a figure of him that was to come.

15 But not as the offence,

so also is the gift. For if by the offence of one many have died: much more the grace of God and the gift in the grace of one man JESUS CHRIST, hath abounded unto many.

16 And not as *it was* by one sin, so also *is* the gift. For the judgment indeed was by one unto condemnation: but the grace is of many offences, unto justification.

17 For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one JESUS CHRIST.

18 Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men unto justification of life.

19 For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just.

20 Now the law entered in, (c) that sin might abound.

Chap. V. (a) Ver. 12. By *one man*. Adam, from whom we all contracted original sin.

(b) Ver. 13. *Not imputed*. That is, men knew not, or made no account of sin: neither was it *imputed* to them, in the manner it was afterwards, when they transgressed the known written law of God.

(c) Ver. 20. *That sin might abound*. Not as if the law were given on purpose for sin to abound: but that it so happened through man's perversity, taking occasion of sinning more, from the prohibition of sin.

But

But where sin abounded, grace hath abounded more.

21 That as sin hath reigned unto death: so also grace might reign by justice unto everlasting life, through JESUS CHRIST our Lord.

CHAP. VI.

The Christian must die to sin, and live to God.

WHAT shall we say then? shall we continue in sin that grace may abound?

2 God forbid. For how shall we that are dead to sin, live any longer therein?

3 Know you not that all we, who are baptised in Christ JESUS, are baptised in his death?

4 For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6 Knowing this, that our (a) old man is crucified with him, that the body of sin

may be destroyed, and that we may serve sin no longer.

7 For he that is dead, is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ.

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once: but in that he liveth, he liveth unto God.

11 So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ JESUS our Lord.

12 Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.

13 Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead; and your members as instruments of justice unto God.

14 For sin shall not have dominion over you: for you are not under the law, but under grace.

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

Chap. VI. (a) Ver. 6. *Old man—body of sin.* Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called our *old man* (as our state reformed in and by Christ, is called the *new man*.) And the vices and sins, which then ruled in us, are named *the body of sin*.

16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice.

17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then made free from sin, you are become the servants of justice.

19 I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free from justice.

21 What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life.

23 For the wages of sin, is death. But the grace of God, everlasting life, in Christ Jesus our Lord.

CHAP. VII.

We are released by Christ from the law, and from the guilt of sin: though the inclination to it still tempt us.

K NOW you not, brethren, (for I speak to them that know the law) how the law hath dominion over a man, as long as (a) it liveth?

2 For the woman that hath a husband, whilst her husband liveth, is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

3 Wherefore, whilst her husband liveth, she shall be called an adulteress if she be with another man: but if her husband be dead, she is freed from the law of her husband: so that she is not an adulteress if she be with another man:

4 Therefore, my brethren, you also are become dead to the law by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the law of death, wherein we were detained: so that

Chap. VII. (a) Ver. 1. *It liveth, or as long as he liveth.*

we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law: for I had not known concupiscence, if the law had not said: *Thou shalt not covet.*

8 But (b) sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead.

9 And I lived some time without the law. But when the commandment came, sin revived.

10 And I died: and the commandment, that was ordained to life, the same was found to be unto death to me.

11 For sin, taking occasion by the commandment, sedu-

ced me, and by it killed me.

12 Wherefore the law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death to me? God forbid. But sin, (c) that it may appear sin, by that which is good, wrought death in me: that sin by the commandment might become sinful above measure.

14 For we know that the law is spiritual, but I am carnal, sold under sin.

15 For that which I work, I understand not. For (d) I do not that good which I will, but the evil which I hate, that I do.

16 If then I do that which I will not, I consent to the law, that it is good.

(b) Ver. 8. *Sin taking occasion.* Sin, or concupiscence (which is called *sin*, because it is from sin, and leads to sin) which was asleep before, was wakened by the prohibition: the law not being the cause thereof, nor properly *giving occasion* to it; but *occasion being taken* by our corrupt nature to resist the commandment laid upon us.

(c) Ver. 13. *That it may appear sin:* or *that sin may appear*, viz. to be the monster it is, which is even capable to take occasion from that which is good to work death.

(d) Ver. 15. *I do not that good which I will,* &c. The apostle here describes the disorderly motions of passion and concupiscence; which oftentimes in us get the start of reason: and by means of which even good men suffer in the inferior appetite what their will abhors; and are much hindered in the accomplishment of the desires of their spirit and mind. But these evil motions (though they are called the *law of sin*, because they come from original sin, and violently tempt and incline to sin) as long as the will does not consent to them, are not sins, because they are not voluntary.

17 Now then it is no more I that do it; but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me, but to accomplish that which is good, I find not.

19 For the good which I will, I do not; but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the law of God, according to the inward man:

23 But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

24 Unhappy man that I am, who shall deliver me from the body of this death?

25 The grace of God by JESUS CHRIST our Lord. Therefore I myself, with the mind, serve the law of God; but, with the flesh, the law of sin.

CHAP. VIII.

There is no condemnation to them that being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope, and love of God.

THERE is therefore now no condemnation to

them that are in Christ JESUS, who walk not according to the flesh.

2 For the law of the spirit of life, in Christ JESUS, hath freed me from the law of sin and of death.

3 For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, even of sin condemned sin in the flesh,

4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5 For they that are according to the flesh, mind the things that are of the flesh: but they that are according to the spirit, mind the things that are of the spirit.

6 For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you; the body indeed is dead because of sin, but the spirit liveth because of justification.

11 And if the Spirit of him,

him, that raised up J E S U S from the dead, dwell in you; he that raised up J E S U S CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God,

15 For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father.)

16 For (a) the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For (b) the expectation of the creature waiteth for the revelation of the sons of God,

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope:

21 Because the creature al-

Chap. VIII. (a) Ver. 16. *The Spirit himself, &c.* By the inward motions of divine love, and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favour; by which they are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance; which is not usually granted in this mortal life; during which we are taught to *work out our salvation with fear and trembling*, Phil. ii. 12. And that he who thinketh himself to stand, must take heed lest he fall, 1 Cor. x. 12. See also Rom. xi. 20, 21, 22.

(b) Ver. 19. *The expectation of the creature, &c.* He speaks of the corporeal creation, made for the use and service of man; and, by occasion of his sin, made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects: so that by a figure of speech it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall make a new heaven and a new earth.

to itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and is in labour even till now.

23 And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he hope for?

25 But if we hope for that which we see not: we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity. For, we know not what we should pray for as we ought: but the Spirit himself (c) asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth: because he asketh for the saints according to God.

28 And we know that to

them that love God, all things work together unto good, to such as according to *his* purpose are called *to be* saints.

29 For whom he foreknew, he also (d) predestinated to be made conformable to the image of his Son: that he might be the first-born amongst many brethren.

30 And whom he predestinated; them he also called: and whom he called; them he also justified, and whom he justified; them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?

33 Who shall lay any thing to the charge of the elect of God? God that justifieth.

34 Who is he that shall condemn? Christ Jesus that died; yea that is risen also again, who is at the right hand of God, who also maketh intercession for us.

(c) Ver. 26. *Asketh for us.* The Spirit is said to ask, and desire for the saints, and to pray in us; inasmuch as he inspireth prayer, and teacheth us to pray.

(d) Ver. 29. *He also predestinated, &c.* That is, God hath preordained that all his elect should be conformable to the image of his Son. We must not here offer to dive into the secrets of God's eternal election: only firmly believe that all our *good*, in time, and eternity, flows *originally* from God's free goodness; and all our *evil* from man's free will.

35 Who

35 Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36 (As it is written: *For thy sake we are put to death, all the day long. We are accounted as sheep for the slaughter.*)

37 But in all these things we overcome, because of him that hath loved us.

38 For (e) I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

39 Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

The apostle's concern for the Jews. God's election is free, and not confined to their nation.

I Speak the truth in Christ, I lye not, my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 For I wished myself to be an (a) anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever Amen.

6 Not as though the word of God hath miscarried. For, (b) all are not Israelites that are of Israel:

7 Neither are all they, that are the seed of Abraham,

(e) Ver. 38. *I am sure.* That is, *I am persuaded*: as it is in the Greek, *ωπεισμαι*.

Chap. IX. (a) Ver. 3. *Anathema*; a curse. The apostle's concern and love for his countrymen the Jews was so great that he was willing to suffer even an *anathema*, or curse, for their sake; or any evil that could come upon him, without his offending God.

(b) Ver. 6. *All are not Israelites*, &c. Not all, who are the carnal seed of *Israel*, are true *Israelites* in God's account: who, as by his free grace he heretofore preferred Isaac before *Ismael*, and Jacob before *Esau*, so could, and did by the like free grace, election and mercy, raise up spiritual children by faith to Abraham and *Israel*, from among the gentiles, and prefer them before the carnal Jews.

children:

children: but in Isaac shall thy seed be called:

8 That is to say, not they that are the children of the flesh, are the children of God: but they, that are the children of the promise, are counted for the seed.

9 For this is the word of promise: *According to this time will I come; and Sara shall have a son.*

10 And not only she. But when Rebecca also had conceived at once, by Isaac our father.

11 For when the children were (c) not yet born, nor had done any good or evil (that the purpose of God according to election, might stand.)

12 Not of works, but of him that calleth, it was said to her: *The elder shall serve the younger.*

13 As it is written: *Jacob I have loved, but Esau I have hated.*

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: *I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.*

16 So then it is (d) not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith to Pharaoh: (e) *To this purpose have*

(c) Ver. 11. *Not yet born, &c.* By this example of these two twins, and the preference of the younger to the elder, the drift of the apostle is, to shew that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as, antecedently to his grace, he sees no merits in any, but finds all involved in sin, in the common lump of condemnation; and all children of wrath; there is no one whom he might not justly leave in that lump; so that whomsoever he delivers from it, he delivers in his mercy; and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other.

(d) Ver. 16. *Not of him that willeth, &c.* That is, by any power or strength of his own, abstracting from the grace of God.

(e) Ver. 17. *To this purpose, &c.* Not that God made him on purpose, that he should sin, and so be damned; but foreseeing his obstinacy in sin, and the abuse of his own free-will, he

have I raised thee up, that I may shew my power in thee; and that my name may be declared throughout all the earth.

18 Therefore he hath mercy on whom he will; and, whom he will (f) he hardeneth.

19 Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will?

20 O man, who art thou that repliest against God? shall the thing formed say to him that formed it: Why hast thou made me thus?

21 Or hath not (g) the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 And if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted to destruction,

23 That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory.

24 Even us, whom also he hath called, not of the Jews only, but also of the gentiles,

25 As he saith in Osee: *I will call them my people, that were not my people; and her beloved, that was not beloved; and her, that had not obtained mercy, one that hath obtained mercy.*

26 *And it shall be, in the place where it was said to them: You are not my people: there they shall be called the children of the living God.*

27 And Isaiah crieth out concerning Israel: *If the number of the children of Israel be as the sand of the sea, (h) a remnant shall be saved.*

28 *For he shall finish his word,*

he raised him up to be a mighty king, to make a more remarkable example of him; and that his power might be better known; and his justice, in punishing him, published throughout the earth.

(f) Ver. 18. *He hardeneth.* Not by being the cause, or author of his sin, but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits.

(g) Ver. 21. *The potter.* This similitude is used, only to shew that we are not to dispute with our Maker; nor to reason with him why he does not give as great grace to one, as to another; for since the whole lump of our clay is vitiated by sin it is owing to his goodness and mercy, that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepented of sins, should be given up to be vessels of dishonour.

(h) Ver. 27. *A remnant.* That is, a small number only of

word, and cut it short in justice: because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: *Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha?*

30 What then shall we say? That the gentiles, who followed not after justice, have attained to justice: even the justice that is of faith.

31 But Israel, by following after the law of justice, is not come to the law of justice.

32 Why so? because *they sought it not by faith, but as it were of works: for they stumbled at the stumbling-stone,*

33 As it is written: *Behold I lay in Sion a stumbling-stone and a rock of scandal: and whosoever believeth in him, shall not be confounded.*

CHAP. X.

The end of the law is faith in Christ: which the Jews refusing to submit to, cannot be justified.

BRETHREN, the will of my heart, indeed, and

my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

3 For they not knowing (a) the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that, the justice which is of the law, *the man that shall do it, shall live by it.*

6 But the justice which is of faith, speaketh thus: *Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down:*

7 *Or who shall descend into the deep? that is, to bring up Christ again from the dead.*

8 But what saith the scripture? *The word is nigh thee, even in thy mouth, and in thy heart.* This is the word of faith, which we preach:

9 That if thou confests with thy mouth the Lord Jesus,

of the children of Israel shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel.

Chap. X. (a) Ver. 3. *The justice of God.* That is, the justice which God giveth us through Christ: as on the other hand the Jews own justice is that which they pretended to by their own strength, or by the observance of the law without faith in Christ.

and

and believe in thy heart that God hath raised him up from the dead, (b) thou shalt be saved.

10 For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation.

11 For the scripture saith: *Whosoever believeth in him, shall not be ashamed.*

12 For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich to all that call upon him.

13 For (b) *whosoever shall call upon the name of the Lord, shall be saved.*

14 How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?

15 And how can they preach (c) unless they be sent? as it is written: *How beautiful are the feet of them that preach the gospel of peace, of*

them that bring glad tidings of good things?

16 But all do not obey the gospel. For *Isaias saith: Lord, who hath believed our report?*

17 Faith then cometh by hearing: and hearing by the word of Christ.

18 But I say: Have they not heard? Yes verily *their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

19 But I say: Hath not Israel known? First *Moses saith: I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.*

20 But *Isaias is bold, and saith: I was found by them that did not seek me: I appeared openly to them that asked not after me.*

21 But to Israel he saith: *All the day long have I spread forth my hands to a people, that believeth not, and contradicteth me.*

(b) Ver. 9. *Thou shalt be saved.* To confess the Lord Jesus, and to call upon the name of the Lord, (v. 13.) is not barely the professing a belief in the person of Christ: but moreover implies a belief of his whole doctrine, and an obedience to his law: without which the calling him Lord will save no man. *St. Matt. vii. 21.*

(c) Ver. 15. *Unless they be sent.* Note this against all new teachers, who have all usurped to themselves the ministry without any lawful mission, derived by succession from the apostles, to whom Christ said, *John xx. 21. As my Father hath sent me, I also send you.*

CHAP. XI.

*God hath not cast off all Israel.
The gentiles must not be proud;
but stand in faith, and fear.*

I Say then : Hath God cast away his people ? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias ; how he calleth on God against Israel ?

3 Lord, they have slain thy prophets, and have dug down thy altars : and I am left alone, and they seek my life.

4 But what faith the divine answer to him ? *I have left me (a) seven thousand*

men, that have not bowed their knees to Baal.

5 Even so then at this present time also, there is a remnant saved according to the election of grace.

6 And if by grace, (b) it is not now by works : otherwise grace is no more grace.

7 What then ? That which Israel sought, he hath not obtained : but the election hath obtained it, and the rest have been blinded.

8 As it is written : (c) *God hath given them the spirit of insensibility ; eyes that they should not see, and ears that they should not hear ; until this present day.*

9 And David saith : *Let their table be made a snare, and a trap, and a stumbling-block, and a recompence to them.*

Chap. XI. (a) Ver. 4. *Seven thousand*, &c. This is very ill alledged by some against the perpetual visibility of the church of Christ : the more because however the number of the faithful might be abridged by the persecution of Jezabel in the kingdom of the ten tribes ; the church was at the same time in a most flourishing condition (under *Asa* and *Josaphat*) in the kingdom of Judah.

(b) Ver. 6. *It is not now by works*, &c. If salvation were to come by *works*, done by nature, without faith and grace, salvation would not be a grace or favour, but a debt : but such *dead works* are indeed of no value in the sight of God towards salvation. It is not the same with regard to *works done with*, and by God's grace : for to such works as these he has promised eternal salvation.

(c) Ver. 8. *God hath given them*, &c. Not by his working or acting in them ; but by his permission, and by withdrawing his grace in punishment of their obstinacy.

10 *Let their eyes be darkened, that they may not see: and bow down their back always.*

11 I say then, have they so stumbled, (*d*) that they should fall? God forbid. But by their offence, salvation is come to the gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminishing of them, the riches of the gentiles; how much more the fulness of them?

13 For I say to you gentiles: As long indeed as I am the apostle of the gentiles, I will honour my ministry.

14 If by any means I may provoke to emulation them who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world; what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, so is the lump also: and

if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou being a wild olive-tree, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree;

18 Boast not against the branches. But if thou boast; thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off that I might be grafted in.

20 Well: because of unbelief they were broken off. But (*e*) thou standest by faith: be not high minded; but fear.

21 For if God hath not spared the natural branches; lest perhaps he also spare not thee.

22 See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, (*f*) otherwise thou also shalt be cut off.

23 And

(*d*) Ver. 11. *That they should fall.* The nation of the Jews is not absolutely and without remedy cast off for ever; but in part only (many thousands of them having been at first converted) and for a time: which fall of theirs God has been pleased to turn to the good of the gentiles.

(*e*) Ver. 20. *Thou standest by faith: be not high-minded; but fear.* We see here that he who standeth by faith may fall from it: and therefore must live in fear, and not in the vain presumption and security of modern sectaries.

(*f*) Ver. 22. *Otherwise thou also shalt be cut off.* The

23 And they also, if they abide not still in unbelief, shall be grafted in. For God is able to graft them in again.

24 For if thou wert cut out of the wild olive-tree, which is natural to thee; and, contrary to nature, wert grafted into the good olive-tree; how much more shall they, that are the natural branches, be grafted into their own olive-tree?

25 For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the gentiles should come in.

26 And so all Israel should be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.*

27 *And this is to them my covenant:* when I shall take away their sins.

28 As concerning the gospel, indeed, they are enemies

for your sake: but as touching the election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31 So these also now have not believed, for your mercy, that they also may obtain mercy.

32 For God hath (g) concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways?

34 For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompence shall be made him?

gentiles are here admonished not to be proud, nor to glory against the Jews; but to take occasion rather from their fall to fear, and to be humble, lest they be cast off. Not that the whole church of Christ can ever fall from him; having been secured by so many divine promises in holy writ: but that each one in particular may fall; and therefore all in general are to be admonished to beware of that, which may happen to any one in particular.

(g) Ver. 32. *Concluded all in unbelief.* He hath found all nations, both Jews and gentiles, in unbelief and sin; not by his causing, but by the abuse of their own free-will: so that their calling and election is purely owing to his mercy.

36 For

36 For of him, and by him, and in him are all things: to him be glory for ever. Amen.

CHAP. XII.

Lessons of christian virtues.

I Beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2 And be not conformed to this world; but be ye reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office:

5 So we being many, are one body in Christ, and every one members one of another.

6 And having gifts different, according to the grace that is given us, whether prophecy, to be used according to the rule of faith.

7 Or ministry, in ministering; or he that teacheth, in teaching.

8 He that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with chearfulness.

9 Let love be without dissimulation. Hating that which is evil, cleaving to that which is good.

10 Loving one another with brotherly love; in honour preventing one another.

11 In carefulness not slothful: in spirit fervent: serving the Lord:

12 Rejoicing in hope: Patient in tribulation: Instant in prayer:

13 Communicating to the necessities of the saints: Pursuing hospitality.

14 Bless them that persecute you: bless, and curse not.

15 Rejoice with them that rejoice, weep with them that weep.

16 Be of one mind one towards another: Mind not high things, but condescend to the humble. Be not wise in your own conceits:

17 Render to no man evil for evil: Provide things good not only in the sight of God, but also in the sight of all men.

18 If it be possible, as much as is in you, have peace with all men.

19 Revenge not yourselves, my dearly beloved: but give place to wrath, for it is written: *Revenge is mine, I will repay,* saith the Lord.

20 But if thy enemy be hungry, give him to eat: if he thirst, give him drink: For, doing this, thou shalt heap coals of fire on his head.

21 Be not overcome by evil, but overcome evil with good.

CHAP. XIII.

Lessons of obedience to superiors, and mutual charity.

LET every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God: And they that resist, purchase to themselves damnation.

3 For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is the minister of God: an avenger to execute wrath upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience-sake.

6 For therefore also you pay tribute: For they are the ministers of God, serving unto this purpose.

7 Render therefore to all men their dues: Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth his neighbour, hath fulfilled the law.

9 For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbour as thyself.*

10 The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

11 And that knowing the time: that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

14 But put ye on the Lord JESUS CHRIST, and make not provision for the flesh in its concupiscences.

C H A P. XIV.

The strong must bear with the weak. Cautions against judging; and giving scandal.

NOW him, that is weak in faith, take unto you; not in disputes about thoughts.

2 For one believeth that he may (a) eat all things; but he that is weak let him eat herbs.

3 Let not him, that eateth, despise him that eateth not: and he, that eateth not, let him not judge him that eateth: For God hath taken him to him.

4 Who art thou that judgest another man's servant? To his own master he standeth, or falleth: And he shall stand: for God is able to make him stand.

5 For one judgeth (b) between day and day; and another judgeth every day: let

every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself; and no man dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died, and rose again; that he might be Lord both of the dead and of the living.

10 But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand

Chap. XIV. (a) Ver. 2. *Eat all things*, viz. without observing the distinction of clean and unclean meats, prescribed by the law of *Moses*: which was now no longer obligatory. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were deemed unclean by the law; such as swine's flesh, &c. which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter to take care not to despise, or scandalise their weaker brethren, either by bringing them to eat what in their conscience they think they should not; or by giving them such offence, as to endanger the driving them thereby from the Christian religion.

(b) Ver. 5. *Between day, &c.* Still observing the sabbaths and festivals of the law.

before the judgment-seat of Christ.

11 For it is written : As I *live*, saith the Lord, *every knee shall bow to me ; and every tongue shall confess to God.*

12 So then every one of us shall render account to God for himself.

13 Let us not therefore judge one another any more : But judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

14 I know, and am confident, in the Lord JESUS, that nothing is unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if, because of thy meat, thy brother be grieved ; thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink ; but justice, and peace, and joy in the Holy Ghost.

18 For he, that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of

peace : and keep the things that are of edification one towards another,

20 Destroy not the work of God for meat. All things indeed are clean : but it is evil for that man who eateth with offence.

21 It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalised, or made weak.

22 Hast thou faith ? Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.

23 But he, that (c) discerneth, if he eat, is condemned ; because not (d) of faith. For all that is not of faith, is sin.

CHAP. XV.

He exhorts them to be all of one mind : and promises to come and see them.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour unto good, to edification.

3 For Christ did not please himself, but as it is written :

(c) Ver. 23. *Discerneth.* That is, distinguisheth between meats, and eateth, against his conscience, what he deems unclean.

(d) Ibid. *Of faith.* By *faith* is here understood judgment and conscience : to act against which is always a sin.

The reproaches of them that reproached thee, fell upon me.

4 For what things soever were written, were written for our learning: that, through patience, and the comfort of the scriptures, we might have hope.

5 Now the God of patience and of comfort grant you to be of one mind one towards another, according to JESUS CHRIST:

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord JESUS CHRIST.

7 Wherefore receive one another; as Christ also hath received you to the honour of God.

8 For I say that Christ JESUS was (a) minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9 But that the gentiles are to glorify God for his mercy, as it is written: *Therefore will I confess to thee, O Lord, among the gentiles, and will sing to thy name.*

10 And again he saith: *Rejoice, ye gentiles, with his people.*

11 And again: *Praise the Lord, all ye gentiles; and magnify him, all ye people.*

12 And again Isaia's saith:

There shall be a root of Jesse; and he that shall rise up to rule the gentiles, in him the gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you, brethren, more boldly in some sort, as putting you in mind: because of the grace which is given me from God,

16 That I should be the minister of Christ JESUS among the gentiles: sanctifying the gospel of God, that the oblation of the gentiles may be made acceptable, and sanctified in the Holy Ghost.

17 I have therefore glory in Christ JESUS towards God.

18 For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the gentiles, by word and deed,

19 By the virtue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as to Illyricum I have

Chap. XV. (a) Ver. 8. *Minister of the circumcision.* That is, executed his office and *ministry* towards the Jews, the people of the *circumcision*,

replenished the gospel of Christ.

20 And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written : *They to whom he was not spoken of, shall see, and they that have not heard, shall understand.*

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come to you :

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

25 But now I shall go to Jerusalem, to minister to the saints.

26 For it hath pleased them of Macedonia and Achaia to make a contribution for the poor among the saints that are in Jerusalem.

27 For it hath pleased them ; and they are their debtors. For if the gentiles have been made partakers of their spiritual things ; they ought also in carnal things to minister to them.

28 When therefore I shall have accomplished this, and

consigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30 I beseech you therefore, brethren, through our Lord JESUS CHRIST, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints.

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learnt.

AND I commend to you Phebe, our sister, who is in the ministry of the church that is in Cenchre :

2 That you receive her in the Lord as becometh saints : and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute Prisca and Aquila my helpers in Christ JESUS,

4 (Who have for my life laid down their own necks :

to whom not I only give thanks, but also all the churches of the gentiles)

5 And the church which is in their house. Salute Epenetus my beloved : who is the first-fruits of Asia in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias my kinsmen and fellow-prisoners : who are of note among the apostles, who also were in Christ before me.

8 Salute Ampliatus most beloved to me in the Lord.

9 Salute Urbanus our helper in Christ JESUS, and Stachys my beloved.

10 Salute Apelles approved in Christ.

11 Salute them that are of Aristobulus's household. Salute Herodion my kinsman. Salute them that are of Narcissus's household, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympias ; and all the saints that are with them.

16 Salute one another with

a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learnt, and to avoid them.

18 For they that are such serve not Christ our Lord, but their own belly : and by pleasing speeches, and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil.

20 And may the God of peace crush satan under your feet speedily. The grace of our Lord JESUS CHRIST be with you.

21 Timothy my fellow-labourer saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I Tertius who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord JESUS CHRIST, be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel and the preaching of JESUS CHRIST, according to the revelation of the myste-

ry,

ry, which was kept secret from eternity,

26 (Which now is made manifest by the scriptures of the prophets, according to the commandment of the eternal God, for the obedience

of faith) known among all nations.

27 To God the only wise, through JESUS CHRIST, to whom he honour and glory for ever and ever. Amen.

The first EPISTLE of St. PAUL to the
CORINTHIANS.

CHAP. I.

He reproveth their dissensions about their teachers: the world was to be saved by the preaching of the cross, and not by human wisdom or eloquence.

PAUL called to be an apostle of JESUS CHRIST, by the will of God, and Sothienes, a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ JESUS, called to be saints, with all that invoke the name of our Lord JESUS CHRIST in every place of theirs and ours.

3 Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

4 I give thanks to my God always for you for the grace of God, that is given you in Christ JESUS,

5 That in all things you are made rich in him, in all

utterance, and in all knowledge:

6 As the testimony of Christ was confirmed in you:

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord JESUS CHRIST,

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS CHRIST.

9 God is faithful: by whom you are called unto the fellowship of his Son JESUS CHRIST our Lord.

10 Now I beseech you, brethren, by the name of our Lord JESUS CHRIST, that you all speak the same thing, and

and that there be no schisms among you : but that you be perfect in the same mind, and in the same judgment.

11 For it hath been signified unto me, my brethren, of you, by them that are of *the house of Chloe*, that there are contentions among you.

12 Now this I say, that every one of you saith : I indeed am of Paul : and I am of Apollo : and I of Cephas : and I of Christ.

13 Is Christ divided ? Was Paul then crucified for you ? or were you baptised in the name of Paul ?

14 I give God thanks, that I baptised none of you, but Crispus and Caius :

15 Lest any should say that you were baptised in my name.

16 And I baptised also the household of Stephanas : besides, I know not whether I baptised any other.

17 For Christ sent me not to baptise, but to preach the gospel : not in wisdom of speech, lest the cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness ; but to them that are saved, that is, to us, it is the power of God.

19 For it is written : *I*

will destroy the wisdom of the wise ; and the prudence of the prudent I will reject.

20 *Where is the wise ? Where is the scribe ? Where is the disputer of this world ? Hath not God made foolish the wisdom of this world ?*

21 For seeing that in the wisdom of God the world by wisdom knew not God ; it pleased God by the foolishness of *our* preaching to save them that believe.

22 For both the Jews require signs, and the Greeks seek after wisdom :

23 But we preach Christ crucified, to the Jews a stumbling-block, and to the gentiles, foolishness :

24 But to them that are called both Jews, and Greeks, Christ the power of God and the wisdom of God.

25 For (a) the foolishness of God, is wiser than men : and the weakness of God, is stronger than men.

26 For see your vocation, brethren, that *there are* not many wise according to the flesh, not many mighty, not many noble :

27 But the foolish things of the world hath God chosen, that he may confound the wise : and the weak things of the

Chap. I. (a) Ver. 25. *The foolishness.* That is to say, what appears *foolish* to the world in the ways of God, is indeed most wise : and what appears *weak*, is indeed above all the strength of man.

world

world hath God chosen, that he may confound the strong:

28 And the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are:

29 That no flesh should glory in his sight.

30 But of him are you in Christ JESUS, who is made to us from God wisdom, and justice, and sanctification, and redemption:

31 That, as it is written, *He that glorieth, may glory in the Lord.*

CHAP. II.

His preaching was not in loftiness of words; but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise, or sensual man, but only by the spiritual man.

AND I, brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring to you the testimony of Christ.

2 For I judged not myself to know any thing among you, but JESUS CHRIST; and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling:

4 And my speech and my preaching was not in the persuasive words of human wis-

dom, but in shewing of the spirit and power:

5 That your faith might not stand on the wisdom of men, but on the power of God.

6 Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *a wisdom* which is hidden, which God ordained before the world, unto our glory:

8 Which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

9 But, as it is written: *The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.*

10 But to us God hath revealed *them*, by his Spirit. For the Spirit searcheth all things, yea the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

13 Which things also we speak,

1 I speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But (a) the sensual man perceiveth not the things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.

15 But the (a) spiritual man judgeth all things: and he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

They must not contend about their teachers, who are but God's ministers; and accountable to him. Their works shall be tried by the fire.

AND I, brethren, could not speak to you as to spiritual, but as to carnal. As to little ones in Christ,

2 I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able; for you are yet carnal.

3 For whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed; and to every one as the Lord hath given.

6 I have planted, Apollo watered: but God gave the increase.

7 So then neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one. And every man shall receive his own reward according to his own labour.

9 For we are God's coad-

Chap. II. (a) Ver. 14, 15. *The sensual man,—the spiritual man.* The *sensual man* is either he who is taken up with sensual pleasures, with carnal and worldly affections; or he who measureth heavenly mysteries by natural reason, sense and human wisdom only. Now such a one has little or no notion of the things of God. Whereas the *spiritual man*, who, in the high points of religion, takes not human sense for his guide; but divine grace, the faith of the church, and the Spirit of God, makes a right judgment of all these matters; and sees and condemns the errors of carnal men, who have no means or right to judge or condemn him.

jutors: you are God's husbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no man can lay, but that which is laid; which is CHRIST JESUS.

12 Now if any man build (a) upon this foundation, gold, silver, precious stones, wood, hay, stubble,

13 Every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon; he shall receive a reward.

15 If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

16 Know you not that you are the temple of God, and that the spirit of God dwelleth in you?

17 But if any man violate the temple of God; him shall God destroy. For the temple of God is holy: which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise.

(a) Ver. 12 *Upon this foundation.* The foundation is *Christ* and his doctrine; or the true faith in him, working through charity. The building upon this foundation, *gold, silver, and precious stones*, signifies the more perfect preaching and practice of the gospel: the *wood, hay and stubble*, such preaching as was that of the Corinthian teachers (who affected the pomp of words and human eloquence) and such practice as is mixed with much imperfection, and many lesser sins: Now the *day of the Lord*, and his *fiery trial* (in the particular judgment immediately after death) shall make *manifest* of what sort *every man's work* has been; of which during this life 'tis hard to make a judgment. For then *the fire* of God's judgment *shall try every man's work*: And they, whose *works*, like *wood, hay, and stubble*, cannot abide the fire, shall *suffer loss*; these works being found to be of no value: yet they themselves, having built upon the right *foundation* (by living and dying in the true faith, and in the state of grace, though with much imperfection,) *shall be saved, yet so as by fire*: being liable to this punishment, by reason of the *wood, hay and stubble*, which was mixed with their building.

19 For the wisdom of this world is foolishness with God. For it is written ; *I will catch the wise in their own craftiness.*

20 And again : *The Lord knoweth the thoughts of the wise, that they are vain.*

21 Let no man therefore glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come : for all are yours :

23 And you are Christ's : and Christ is God's.

CHAP. IV.

God's ministers are not to be judged. He taxes their boasting of their preachers ; and describes the treatment the Apostles every where met with.

LET a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that a man be found faithful.

3 But with me it is a very small thing to be judged by you, or by man's day : but neither do I judge my own self.

4 For I am not conscious to myself of any thing, yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore judge not before the time ; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise from God.

6 But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes ; that in us you may learn, that one be not puffed up against the other for another, above that which is written.

7 For who distinguisheth thee ? And what hast thou that thou hast not received ? And if thou hast received ; why dost thou glory, as if thou hadst not received it ?

8 Now you are full, now you are become rich : you reign without us ; and I would to God you did reign, that we also might reign with you.

9 For I think that God hath set forth us apostles, the last, as it were men appointed to death : because we are made a spectacle to the world, and to Angels, and to men.

10 We are fools for Christ's sake, but you are wise in Christ : we are weak, but you are strong ; you are honourable, but we without honour.

11 Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode,

D 2

12 And

12 And we labour working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it.

13 We are ill spoken of, and we intreat: we are made as the refuse of this world, the off-scouring of all even till now.

14 I write not these things to shame you; but I admonish you as my dearest children:

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ JESUS I have begotten you by the gospel.

16 Wherefore I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ JESUS; as I teach every where in every church.

18 Some are so puffed up, as though I would not come to you,

19 But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or

in charity, and in the spirit of meekness?

CHAP. V.

He excommunicates the incestuous adulterer, and admonishes them to purge out the old leaven.

IT is absolutely heard that there is fornication among you, and such fornication, as the like is not among the heathens; that one should have his father's wife.

2 And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed.

3 I indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done,

4 In the name of our Lord JESUS CHRIST, you being gathered together and my spirit, with the power of our Lord JESUS,

5 To deliver such a one to satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS CHRIST.

6 Your glorying is not good. Know you not that a little leaven corrupteth the whole lump?

7 Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed

8 There.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols: otherwise you must needs go out of this world.

11 But now I have written to you, not to keep company, if any man that is called a brother, be a fornicator, or covetous or a server of idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

13 For them, that are without, God will judge. Put away the evil one from among yourselves.

C H A P. VI.

He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

DARE any of you, having a matter against another, go to law, before the unjust, and not before the saints?

2 Know you not that the saints shall judge this world? And if the world shall be judged by you: are you unworthy to judge the smallest matters?

3 Know you not that we shall judge angels? how much more things of this world.

4 If therefore you have judgments of things pertaining to this world; set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren;

6 But brother goeth to law with brother: and that before unbelievers?

7 Already indeed there is plainly (a) a fault among you, that you have law-suits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?

8 But you do wrong and defraud: and that to your brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Be not

(a) Ver. 7. *A fault.* Law-suits can hardly ever be without a fault, on one side or the other; and oftentimes on both sides.

deceived: Neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God.

11 And such some of you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord JESUS CHRIST, and in the Spirit of our God.

12 (b) All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 The meat for the belly, and the belly for the meats: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not, that your bodies are the members of Christ? shall I then take the members of Christ, and

make them the members of a harlot? God forbid.

16 Or know you not, that he who is joined to a harlot, is made one body? *For they shall be, saith he, two in one flesh.*

17 But he who is joined to the Lord, is one spirit

18 Fly fornication. Every sin, that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

19 Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God! and you are not your own.

20 For you are bought with a great price. Glorify and bear God in your body.

CHAP. VII.

Lessons relating to marriage and celibacy. Virginity is preferable to a married state.

NOW concerning the things whereof you wrote to me: It is good for a man not touch a woman.

2 But for fear of fornication,

(b) Ver 12. *All things are lawful &c.* that is, all indifferent things are indeed lawful, in as much as they are not prohibited; but oftentimes they are not expedient; as in the case of law-suits &c. And much less would it be expedient to be enslaved, by an irregular affection to any thing, how indifferent soever.

tion,

tion, let every man have (a) his own wife, and let every woman have her own husband.

3 Let the husband render the debt to his wife : and the wife also in like manner to the husband.

4 The wife hath not power of her own body ; but the husband. And in like manner the husband also hath not power of his own body ; but the wife.

5 Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer : and return together again, lest satan tempt you for your incontinency.

6 But I speak this (b) by indulgence, not by commandment.

7 For I would that all men were even as myself : but every one hath his proper gift from God ; one after this manner, and another after that.

8 But I say to the unmarried, and to the widows : it is good for them if they so continue, even as I.

9 But (c) if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

10 But to them, that are married, not I, but the Lord commandeth : that the wife depart not from her husband.

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest (d) I

(a) Ver. 2. *Have his own wife* ; that is, keep to his wife, which he hath. His meaning is not to exhort the unmarried to marry ; on the contrary, he would have them rather continue as they are. v. 8. But he speaks here to them that are already married ; who must not depart from one another, nor refuse the marriage debt one to another.

(b) Ver. 6 *By indulgence* ; that is, by a condescension to your weakness.

(c) Ver. 9 *If they do not contain* &c. This is spoken of such as are free ; and not of such as, by vow, have given their first faith to God : to whom, if they will use proper means to obtain it, God will never refuse the gift of continency. The Protestants have corrupted this text, by rendering it, *if they cannot contain*.

(d) Ver. 12 *I speak, not the Lord ; viz.* By any express commandment, or ordinance.

Speak

44 1. To the CORINTHIANS. Chap. VII.

Speak, not the Lord. If any brother have a wife that believeth not, and she consent to dwell with him; let him not put her away.

13 And if any woman have a husband that believeth not, and he consent to dwell with her; let her not put away her husband.

14 For the unbelieving husband (e) is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such cases. But God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so I teach in all churches.

18 Is any man called being circumcised? let him not procure uncircumcision. Is any man called in uncircum-

cision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandments of God.

20 Let every man abide in the same calling in which he was called.

21 Wast thou called, being a bond-man? care not for it: but if thou mayst be made free, use it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ.

23 You are bought with a price, be not made the bond-slaves of men.

24 Brethren, let every man wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed.

(e) Ver. 14 *Is sanctified.* The meaning is not that the faith of the husband or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation: but that it is very often an occasion of their sanctification, by bringing them to the true faith.

Art

Art thou loosed from a wife? seek not a wife.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

29 This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as though they had none:

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as though they used it not: for the fashion of this world passeth away.

32 But I would have you to be without felicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh

on the things of the Lord; that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonoured with regard to his virgin, for that she is above the age, and it must so be: (f) let him do what he will: he sinneth not, if she marry.

37 For he that hath determined being stedfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore both he that giveth his virgin in marriage, doth dwell: and he that giveth her not, doth better.

39 A woman is bound by the law as long as her husband liveth: but if her hus-

(f) Ver. 36. *Let him do what he will: he sinneth not, &c.* The meaning is not, as libertines would have it, that persons may do what they will, and not sin; provided they afterward marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaseth; and that it will be no sin to him if she marry.

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band die, she is at liberty: let her marry to whom she will: only in the Lord.

40 But more blessed shall she be, if she so remain, according to my counsel: and I think that I also have the Spirit of God.

CHAP. VIII.

Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

NOW concerning those things that are sacrificed to idols, we know that we all have knowledge. (a) Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known, as he ought to know.

3 But if any man love God, the same is known by him.

4 But as for the meats that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For though there be that are called gods, either in heaven or on earth (for there be (b) gods many, and lords many);

6 Yet to us there is but one God, the Father, of whom are all things, and we unto him: and one Lord JESUS CHRIST: by whom are all things, and we by him.

7 But there is not knowledge in every one. For some until this present with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumbling-block to the weak.

10 For if a man see him that hath knowledge, sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

(a) Ver. 1. *Knowledge puffeth up* &c. Knowledge, without charity and humility, serveth only to puff persons up.

(b) Ver. 5 *Gods many* &c. reputed for such among the heathens.

13 Wherefore if meat (b) scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

CHAP. IX.

The apostle did not make use of his power, of being maintained at the charges of those to whom he preached, that he might give no hindrance to the gospel. Of running in the race, and striving for the mastery.

AM not I free? Am not I an apostle? Have not I seen CHRIST JESUS our Lord? Are not you my work in the Lord?

2 And if I be not an apostle, to others, but yet to you I am. For you are the seal of my apostleship in the Lord.

3 My defence with them that examine me is this.

4 Have not we power to eat and to drink?

5 Have we not power to lead about (a) a woman a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas

have not we power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the law also say these things?

9 For it is written in the Law of Moses: *Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For *these things* are written for our sakes: that he that ploweth should plow in hope; and he that thresheth, in hope to receive fruit.

11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you; why not we rather? Nevertheless we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ.

(c) Ver. 13. *If meat scandalize*; that is, if my eating cause my brother to sin.

(a) Ver. 5. *A woman a sister*. Protestants have corrupted this text, by rendering it, *a sister, a wife*: whereas, 'tis certain, St. Paul had no wife [Chap. vii. 7, 8.] and that he only speaks of such devout women, as, according to the custom of the Jewish nation, waited upon the preachers of the gospel, and supplied them with necessaries.

13 Know you not, that they who work in the holy place, eat the things that are of the holy place: and they that serve the altar, partake with the altar?

14 So also the Lord ordained that they who preach the gospel, should live by the gospel.

15 But I have used none of these things. Neither have I written these things, that they should be so done to me; for it is good for me to die, rather than that any man should make my glory void.

16 For if I preach the gospel: (b) it is no glory to me: for a necessity lieth upon me: for wo is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all: that I might gain the more.

20 And I became to the

Jews as a Jew, that I might gain the Jews.

21 To them that are under the law, as if I were under the law, (whereas myself was not under the law) that I might gain them that were under the law. To them that were without the law, as if I were without the law (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the law.?

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I therefore so run; not as at an uncertainty: I so fight, not as one beating the air:

27 But (c) I chastise my body,

(b) Ver. 16. *It is no glory.* That is, I have nothing to glory of.

(c) Ver. 27 *I chastise, &c.* What will our new sectaries say

body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-away.

C H A P. X.

By the example of the Israelites be shewn that we are not to build too much upon favours received; but avoid their sins; and fly from the service of idols, and from things offered to devils.

FOR I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea:

2 And all (a) in Moses were baptized, in the cloud, and in the sea;

3 And did all eat the same spiritual food:

4 And all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.)

5 But with the most of them God was not well pleased: for they were overthrown in the desert.

6 Now these things were done in a figure of us, that we should not covet evil things, as they also coveted.

7 Neither become ye idolaters, as some of them: as it is written: *The people sat down to eat and drink, and rose up to play.*

8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ: as some of them tempted, and perished by the serpents.

10 Neither do you murmur: as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom (b)

say to this, with all their presumptuous security? Let them open their eyes now at least, and see that their faith, which excludes all fear, is not the faith of St. Paul. See Chap. x. 12.

Chap. X. Ver. 2. *In Moses.* Under the conduct of Moses they received baptism in figure, by passing under the cloud, and through the sea: and they partook of the body and blood of Christ in figure, by eating of the *manna*, (called here a *spiritual food*, because it was a figure of the true bread which comes down from heaven) and drinking the water, miraculously brought out of the rock, called here a *spiritual rock*; because it was also a figure of Christ

(b) Ver. 11. *The ends of the world*; that is, the last ages.

the ends of the world are come.

12 Wherefore let him that thinketh himself to stand, take heed lest he fall.

13 (c) Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able : but will make also with temptation (d) issue, that you may be able to bear it.

14 Wherefore, my dearly beloved, fly from the service of idols.

15 I speak as to wise men : judge ye yourselves what I say.

16 The chalice of benediction (e) which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

17 For we being many, are (f) one bread, one body, all that partake of one bread.

18 Behold Israel according to the flesh : are not they, that eat of the sacrifices, partakers of the altar?

19 What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or, that the idol is any thing?

20 But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

21 You cannot drink the chalice of the Lord, and the chalice of devils : you cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy? Are we

(c) Ver. 13. Or, *no temptation hath taken hold of you*, or come upon you as yet, but what is human, or incident to man.

(d) *Ibidem*. Issue, or a way to escape.

(e) Ver. 16 *Which we bless*. Here the apostle puts them in mind of their partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, ver. 21. that they who are made partakers with Christ, by the eucharistick sacrifice, and sacrament, must not be made partakers with devils by eating of the meats sacrificed to them.

(f) Ver. 17. *One bread*; or, as it may be rendered agreeably both to the Latin and Greek, *because the bread is one, all we, being many, are one body, who partake of that one bread*. For it is by our communicating with Christ, and with one another, in this blessed sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together.

stronger

stronger than he? All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is for the welfare of another.

25 Whatsoever is sold in the shambles, eat : asking no question for conscience sake.

26 *The earth is the Lord's, and the fulness thereof.*

27 If any of them that believe not, invite you, and you be willing to go; eat of any thing that is set before you, asking no question for conscience sake.

28 But if any man say : This hath been sacrificed to idols; do not eat of it for his sake that told it, and for conscience sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?

30 If I partake with thanksgiving; why am I evil spoken of for that, for which I give thanks?

31 Therefore whether you eat or drink, or whatsoever else you do; do all to the glory of God.

32 Give no offence to the Jews, nor to the gentiles, nor to the church of God :

33 As I also please all men in all things, not seeking that which is profitable to

myself, but to many; that they may be saved.

CHAP. XI.

Women must have a covering over their heads. He blameth the abuses of their love feasts; and upon that occasion, treats of the blessed sacrament.

BE ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that in all things you are mindful of me : and keep my ordinances as I delivered them to you.

3 But I would have you know, that the head of every man is Christ : and the head of the woman is the man : and the head of Christ is God

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head : for it is all one as if she were shaven.

6 For if a woman be not covered; let her be shorn. But if it be a shame to a woman to be shorn or shaven, let her cover her head.

7 The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

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9 For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have (a) a power over her head because of the Angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman: but all things of God.

13 Judge, you yourselves: doth it become a woman, to pray to God, uncovered?

14 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame to him:

15 But if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering.

16 But if any man seem to

be contentious, we have no such custom, nor the church of God.

17 Now this I ordain; not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear that when you come together in the church, there are divisions among you, and in part I believe it.

19 For (b) there must be also heresies: that they also, who are approved, may be made manifest among you.

20 When you come together therefore into one place, it is not now to eat (c) the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of

(a) Ver. 10 *A power*; that is, a veil or covering, as a sign that she is under the power of her husband; and this, the apostle adds, *because of the Angels*, who are present in the assemblies of the faithful.

(b) Ver. 19 *There must be heresies*, by reason of the pride and perversity of man's heart; not by God's will or appointment: who nevertheless draws good out of this evil, manifesting, by that occasion, who are the good and firm Christians, and making their faith more remarkable.

(c) Ver. 20 *The Lord's supper*. So the apostle here calls the *charity feasts* observed by the primitive Christians: and reprehends the abuses of the Corinthians, on these occasions: which were the more criminal, because these feasts were accompanied with the celebrating the eucharistick sacrifice and sacrament.

God:

God: and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered to you, that the Lord JESUS, the same night in which he was betrayed, took bread,

24 And giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink *it* for the commemoration of me.

26 For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord, until he come.

27 Wherefore whosoever

shall eat this bread, (*d*) or drink the chalice of the Lord unworthily, shall be (*e*) guilty of the body and of the blood of the Lord.

28 But let a man prove himself: and so let him eat of that bread, and (*f*) drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, (*e*) not discerning the body of the Lord.

30 Therefore are there many infirm and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

34 If any man be hungry

(*d*) Ver. 27 *Or drink.* Here the protestant testament is corrupted, by putting *and drink* (contrary to the original) (*ἢ κινῶν*) instead of *or drink*.

(*e*) Ver. 27. 29 *Guilty of the body &c. not discerning the body &c.* This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be *guilty of the body and blood* of Christ, or justly condemned for *not discerning the Lord's body*.

(*f*) Ver. 28 *Drink of the chalice.* This is not said by way of command, but by way of allowance, *viz.* where and when it is agreeable to the practice and discipline of the church.

let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

CHAP. XII.

Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.

NOW concerning spiritual things, my brethren, I would not have you ignorant.

2 You know that, when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit.

5 And there are diversities of ministries, but the same Lord.

6 And there are diversities of operations, but the same God, who worketh all in all.

7 But the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit:

9 To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, diverse kinds of tongues: to another interpretation of speeches.

11 But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ.

13 For in one Spirit were we all baptized into one body, whether Jews, or gentiles, whether bond, or free: and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear should say, because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the smelling?

18 But now God hath set the

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the members, every one of them in the body as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now *there are* many members indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help: nor again the head to the feet: I have no need of you.

22 Yea much more those that seem to be the more feeble members of the body, are more necessary:

23 And such as we think to be the less honourable members of the body, upon these we bestow more abundant honour: and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving the more abundant honour, to that which wanted.

25 That there might be no schism in the body, but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it: or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of member.

28 And God indeed hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all teachers.

30 Are all *workers of* miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I shew to you a yet more excellent way.

C H A P. XIII.

Charity is to be preferred before all other gifts.

IF I speak with the tongues of men, and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: Charity envyeth not, dealeth

dealeth not perversely: is not puffed up.

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth:

7 Beareth all thing, believeth all things, hopeth all things, endureth all things.

8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12 We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known.

13 And now there remain, faith, hope, and charity, these three: but the greatest of these is charity.

CHAP. XIV.

The gift of prophesying is to be preferred before that of speaking strange tongues.

FOLLOW after charity, be zealous for spiritual gifts: but rather that you may (a) prophesy.

2 For he that speaketh in a tongue, speaketh (b) not to men, but to God: for no man heareth. But by the Spirit he speaketh mysteries.

3 But he that prophesieth, speaketh to men unto edification, and exhortation and comfort.

4 He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the church.

5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.

6 But now, brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life

Chap. XIV. (a) Ver. 1 *Prophecy*. That is, declare or expound the mysteries of faith.

(b) Ver. 2. *Not to men, viz.* So as to be heard, that is, so as to be understood by them.

that

that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except you utter by the tongue plain speech, how shall it be known what is spoken? For you shall be speaking into the air.

10 There are (for example) so many kinds of tongues in this world: and none is without voice.

11 If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

12 So you also, forasmuch as you are zealous of (c) spirits, seek to abound unto the edifying of the church.

13 And therefore let him that speaketh by a tongue, pray that he may interpret.

14 For if I pray in a tongue, (d) my spirit prayeth, but my understanding is without fruit.

15 What is it then? I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing also with the understanding.

16 Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, (e) Amen to thy blessing? because he know-

(c) Ver. 12. *Of spirits.* Of spiritual gifts.

(d) Ver. 15. *My spirit prayeth,* &c. When the tongue is not known in which I pray, though my spirit may then be elevated to God, yet such a prayer is not so instructive to myself or others, as when the words are understood.

(e) Ver. 16. *Amen.* The unlearned not knowing that you are then blessing, will not be qualified to join with you by saying Amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the publick liturgy of the church (in which strange tongues were never used) but certain conferences of the faithful Ver. 26 &c. in which, meeting together, they discovered to one another their various miraculous gifts of the Spirit, common in those primitive times; amongst which the apostle prefers that of prophesying before that of speaking strange tongues, because it was more to the publick edification. Where also note that the Latin, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world.

eth not what thou sayest.

17 For thou indeed givest thanks well, but the other is not edified.

18 I thank my God I speak with all your tongues.

19 But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue.

20 Brethren do not become children in sense, but in malice be children, and in sense be perfect.

21 In the law it is written: *In other tongues and other lips I will speak to this people: and neither so will they bear me, saith the Lord.*

22 Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophecies, not to unbelievers but to believers.

23 If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or unbelievers, will not they say that you are mad?

24 But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 The secrets of his heart are made manifest, and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edification.

27 If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29 And let the prophets speak, two or three: and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one; that all may learn, and all may be exhorted:

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the God* of dissension, but of peace: as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, as also the law saith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38 But if any man know not, he shall not be known.

39 Wherefore brethren, be zealous to prophecy: and forbid not to speak with tongues.

40 But let all things be done decently, and according to order.

CHAP. XV.

Christ's resurrection and ours: the manner of our resurrection.

NOW I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand,

2 By which also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain.

3 For I delivered to you first of all, which I also received: how that Christ died for our sins according to the scriptures:

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen by Cephas; and after that by the eleven.

6 Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the apostles:

8 And last of all, he was seen also by me, as by one born out of due time.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

11 For whether I, or they; so we preach, and so you have believed.

12 Now if Christ be preached that he arose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false

60 1. To the CORINTHIANS. Chap. XV.

false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18 Then they also, that are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ is risen from the dead, the first-fruits of them that sleep:

21 For by a man *came* death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 But every one in his own order: the first-fruits Christ, then they that are of Christ, who have believed in his coming..

24 Afterwards the end, when he shall have delivered up the kingdom to God and

the Father, when he shall have brought to nought all principality, and power, and virtue.

25 For he must reign, *until he hath put all enemies under his feet.*

26 And the enemy death shall be destroyed last: *For he hath put all things under his feet.* And whereas he saith,

27 *All things are put under him;* undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him; then the Son also himself shall be subject to him that put all things under him, that God may be all in all.

29 Otherwise what shall they do that are (a) baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

30 Why also are we in danger every hour?

31 I die daily, I protest by your glory, brethren, which I have in CHRIST JESUS our Lord:

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again?

Chap. XV. (a) *Baptized for the dead.* Some think the apostle here alludes to a ceremony then in use: but others, more probably, to the prayers and penitential labours, performed by the primitive christians, for the souls of the faithful departed: or, to the baptism of afflictions and sufferings undergone for sinners spiritually dead.

Chap. XV. I. *To the* CORINTHIANS. 61

Let us eat and drink for to morrow we shall die.

33 Be not deceived : evil communications corrupt good manners.

34 Awake, ye just, and sin not: For some have not the knowledge of God, I speak it to your shame.

35 But some man will say : How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest, is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but the glory of the celestial is one, and that of the terrestrial another.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory:

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

VOL. II.

43 It is sown in dishonour, it shall rise in glory: It is sown in weakness, it shall rise in power:

44 It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

45 *The first man Adam was made a living soul:* the last Adam a quickning spirit.

46 Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual.

47 The first man was of the earth, earthly: the second man from heaven, heavenly.

48 Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

49 Therefore as we have born the image of the earthly, let us bear also the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51 Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorrupt-

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tible:

tible: and we shall be changed.

53 For this corruptible must put on incorruption; and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory.*

55 *O death, where is thy victory? O death, where is thy sting?*

56 Now the sting of death is sin: and the strength of sin is the law.

57 But thanks be to God, who hath given us the victory through our Lord JESUS CHRIST.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

Of collection of alms: admonitions and salutations.

NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the gatherings be not then to be made.

3 And when I shall be with you; whomsoever you shall approve by letters, them will I send to carry your bounty to Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you perhaps I shall abide, or even spend the winter: that you may bring me on my journey whithersoever I shall go.

7 For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit.

8 But I will tarry at Ephesus until pentecost.

9 For, a great door and evident is opened unto me: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12 As touching our brother Apollo, I give you to understand, that I much intreated him to come to you with

Chap. XVI. I. *To the* CORINTHIANS. 63

with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened,

14 Let all your things be done with charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with us, and laboureth.

17 And I rejoice in the presence of Stephanas and Fortunatus, and Achaicus, for that which was wanting

on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them therefore that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house; with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul, with my own hand.

22 If any man love not our Lord JESUS CHRIST, let him be anathema (a) maran atha.

23 The grace of our Lord JESUS CHRIST be with you.

24 My charity be with you all in CHRIST JESUS. Amen.

(b) Ver. 22. *Maran atha*. It is a Hebrew or Syriack word. And signifies *Our Lord cometh*, or *Let our Lord come*.



The second EPISTLE of St. PAUL to the CORINTHIANS.

CHAP. I.

He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

PAUL an apostle of JESUS CHRIST by the will of God, and Timothy *our* brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:

2 Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

3 Blessed be the God and Father of our Lord JESUS CHRIST, the Father of mercies, and the God of all comfort,

4 Who comforteth us in all our tribulation; that we also may be able to comfort them who are in any distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in

tribulation, *it is* for your exhortation and salvation: or whether we be comforted *it is* for your consolation: or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer:

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above *our* strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead,

10 Who hath delivered, and doth deliver us out of
so

so great dangers: in whom we trust that he will yet also deliver us,

11 You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.

13 For we write no other things to you, than what you have read and known. And I hope that you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours in the day of our Lord JESUS CHRIST.

15 And in this confidence I had a mind to come to you before, that you might have a second grace:

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought

on my way towards Judea.

17 Whereasthen I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, *It is* and, *It is not*.

18 But God is faithful, for our preaching which was to you, was not, *It is*, and *It is not*.

19 For the Son of God JESUS CHRIST, who was preached among you by us, by me, and Silvanus, and Timothy, was not, *It is*, and *It is not*, but, (a) *It is*, was in him.

20 For all the promises of God are in him *It is*: therefore also by him, amen to God, unto our glory.

21 Now he that confirmeth us with you in Christ, and he that hath anointed us, is God:

22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witness upon my soul, that to spare you, I came not as yet to Corinth: not because we lord it over your faith: but we are helpers of your joy: for in faith you stand.

Chap. I. (a) Ver. 19. *It is* was in him. There was no inconstancy in the doctrine of the apostles, sometimes, like modern sectaries, saying *It is*, and at other times saying, *It is not*. But their doctrine was ever the same, one uniform yea in Jesus Christ, one *Amen*, that is, one *truth* in him.

CHAP. II.

He grants a pardon to the incestuous man, upon his repentance.

BUT I determined this with myself, that I would not come to you again in sorrow.

2 For if I make you sorrowful; who is he then that should make me glad, but the same who is made sorrowful by me?

3 And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all that my joy is *the joy* of you all.

4 For out of much affliction, and anguish of heart I wrote to you with many tears: not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all.

6 To him that is such a one, this rebuke is sufficient, that is given by many:

7 So that contrariwise you should rather forgive him, and comfort him, lest perhaps such a one be swallowed

up with over-much sorrow.

8 Wherefore I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I might know the experiment of you whether you be obedient in all things.

10 And to whom you have forgiven any thing, *(a)* I also. For, what I forgave, if I have forgiven any thing, for your sakes have I done it in the person of Christ,

11 That we be not overreached by Satan: For we are not ignorant of his devices.

12 And when I was come to Troas for the gospel of Christ, and a door was opened to me in the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but bidding them farewell, I went from thence into Macedonia.

14 Now thanks be to God who always causeth us to triumph in Christ Jesus, and maketh manifest the odour of his knowledge by us in every place.

15 For we are unto God the good odour of Christ in them that are saved, and in them that perish.

Chap. II. *(a)* Ver. 10. *I also.* The apostle here granted an indulgence, or pardon, *in the person* and by the authority of Christ, to the incestuous Corinthian, whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin.

16 To the one indeed (b) the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many, adulterating the word of God; but with sincerity, but as from God, in the sight of God, we speak in Christ.

CHAP. III.

He needs no commendatory letters. The glory of the ministry of the New Testament.

DO we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known, and read by all men:

3 *Forasmuch as you are* manifestly declared to be the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart.

4 And such confidence we have, through Christ towards God:

5 Not that we are sufficient to think any thing of ourselves, as of ourselves; but

our sufficiency is from God.

6 Who also hath made us fit ministers of the new testament: not in the letter, but in the Spirit: for (a) the letter killeth: but the Spirit giveth life.

7 Now if the ministration of death engraven with letters upon stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which is done away:

8 How shall not the ministration of the Spirit be rather in glory?

9 For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away, was glorious: much more that which remaineth, is in glory.

12 Having therefore such hope, we use much confidence:

13 And not as Moses put a veil over his face, that the children of Israel might not stedfastly look on the face of that, which is made void,

(b) Ver. 16. *The odour of death, &c.* The preaching of the apostle, which by its fragrant odour brought many to life, was to others, through their own fault, the occasion of death; by their wilfully opposing and resisting that divine call.

Chap. III. Ver. 6. *The letter.* Not rightly understood, and taken without the spirit.

14 But their senses were made dull. For, until this day, the self-same veil, in the reading of the old testament, remaineth not taken away (because in Christ it is done away.)

15 But even until this day when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 Now the Lord is a Spirit : and where the Spirit of the Lord, is there is liberty.

18 But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

The sincerity of his preaching : his comfort in his afflictions.

THEREFORE seeing we have *this* ministration, according as we have obtained mercy, we faint not,

2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hid ; it is hid to them that are lost :

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but JESUS CHRIST our Lord : and ourselves your servants through JESUS.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of CHRIST JESUS.

7 But we have this treasure in earthen vessels : that the excellency may be of the power of God, and not of us.

8 In all things we suffer tribulation, but are not distressed : we are straitned, but are not destitute :

9 We suffer persecution, but are not forsaken : we are cast down, but we perish not :

10 Always bearing about in our body the dying of JESUS, that the life also of JESUS may be made manifest in our bodies.

11 For we who live are always delivered unto death for JESUS sake : that the life also of JESUS may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written :

I have believed, therefore I have spoken: we also believe, and therefore we speak:

14 Knowing that he who raised up Jesus, will raise up us also with Jesus and place us with you.

15 For all things are for your sakes: that the grace abounding through many may abound in thanksgiving to the glory of God.

16 For which cause we faint not: but though our outward man is corrupted: yet the inward man is renewed day by day.

17 For our present tribulation which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory,

18 While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

C H A P. V.

He is willing to leave his earthly mansion to be with the Lord. His charity for the Corinthians.

FOR we know that if

Chap. V. (a) Ver. 8. *Absent from the body, and present with the Lord.* This demonstrates that the beatitude of the saints is not deferred till the general resurrection: but that in the mean time, and whilst they are *absent from the body*, they are *present with the Lord*.

(a)

dwelling be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

2 For in this also we groan, desiring to be cloathed upon with our dwelling that is from heaven:

3 Yet so, if we be found cloathed, not naked.

4 For we also, who are in this tabernacle, do groan being burthened: because we would not be uncloathed, but cloathed upon, that what is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord.

7 (For we walk by faith and not by sight)

8 We are confident, I say, and have a good will to be (a) absent rather from the body, and to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 For we must all appear before the judgment-seat of

Christ,

Christ, that every one may receive (b) the proper things of the body, according as he hath done; whether it be good or evil.

11 Knowing therefore the fear of the Lord, we use persuasion to men: but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf: that you may have *somewhat to answer* them who glory in face, and not in heart.

13 For whether we be beside ourselves, *it is to God*: or whether we be sober, *it is for you*.

14 For the charity of Christ presseth us: judging this, at if one died for all, then all were dead.

15 And Christ died for all: that they also, who live, may not now live to themselves,

but to him, who died for them and rose again.

16 Wherefore henceforth (c) we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him so no longer.

17 If then any be in Christ a new creature: old things are passed away: behold all things are made new.

18 But all things are of God who hath reconciled us to himself, by Christ: and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation.

20 We are therefore ambassadors for Christ, God as it were exhorting by us. For Christ we beseech you, be ye reconciled to God.

21 He hath made him

(b) Ver. 10. *The proper things of the body.* In the particular judgment, immediately after death, the soul is rewarded or punished, according to what she has done in the body.

(c) Ver. 16. *We know no man according to the flesh.* That is, we consider not any man with regard to his nation, family, kindred, or other natural qualities or advantages, but only with relation to Christ, and according to the order of divine charity, in God and for God. The apostle adds that even with respect to Christ himself; he now no longer considers him according to the flesh, by taking a satisfaction in his being his countryman; his affection being now purified from all such earthly considerations.

(d) *to be sin for us, that knew no sin, that we might be made the justice of God in him.*

CHAP. VI.

He exhorts them to a correspondence with God's grace, and not to associate with unbelievers.

AN D we helping do exhort you, that you receive not the grace of God in vain.

2 For he saith: *In an accepted time have I heard thee; and in the day of salvation have I helped thee.* Behold, now is the acceptable time: behold now is the day of salvation.

3 Giving no offence to any man, that our ministry be not blamed:

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

7 In the word of truth, in the power of God; by the armour of justice on the right hand, and on the left:

8 By honour, and dishonour, by evil report, and good report: as deceivers, and yet true: as unknown, and yet known:

9 As dying, and behold we live: as chastized, and not killed:

10 As sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us: but in your own bowels you are straitened.

13 But having the same recompence (I speak as to my children) be you also enlarged.

14 Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: *I will dwell in them, and walk among them, and I will be their God,*

(d) Ver. 21. *To be sin for us:* That is to be a *sin-offering*, a victim for *sin*.

and

and they shall be my people.

17 Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you: and I will be a Father to you: and you shall be my sons and daughters; saith the Lord almighty,

CHAP. VII.

The apostle's affection for the Corinthians: his comfort and joy on their occasion.

HA V I N G therefore these promises, dearly beloved, let us cleanse our selves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God.

2 Receive us. We have injured no man, we have corrupted no man, we have overreached no man.

3 I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence with you, great is my glorying for you. I am filled with comfort; I exceedingly abound with joy in all our tribulation.

5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within.

6 But God who comfort-

eth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For although I made you sorrowfull by my epistle, I do not repent: and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful:

9 Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

10 For the sorrow that is according to God worketh penance stedfast unto salvation: but the sorrow of the world worketh death.

11 For behold this self-same thing, that you were made sorrowful according to God, how great carefulness doth it work in you: yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter.

12 Wherefore although I wrote to you, *it was* not for his cause that did the wrong, not

nor for him that suffered it : but to manifest our carefulness that we have for you,

13 Before God: therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And if I have boasted any thing to him of you, I have not been put to shame, but as we have spoken all things to you in truth, so also our boasting that was made to Titus, is found truth :

15 And his bowels are more abundantly towards you ; remembering the obedience of you all, how with fear and trembling you received him.

16 I rejoice that in all things I have confidence in you.

C H A P. VIII.

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

NOW we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia,

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath a

bounded unto the riches of their (a) simplicity.

3 For according to their power I bear them witness, and beyond their power they were willing,

4 With much intreaty begging of us the grace and communication of the ministry that is done toward the saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God :

6 Inasmuch, that we desired Titus, that as he had begun, so also he would finish in you this same grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your love toward us, so in this grace also you may abound.

8 I speak not as commanding : but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord JESUS CHRIST, that being rich he became poor, for your sakes ; that through his poverty you might be rich.

10 And herein I give counsel : for this is profitable for you, who have begun not only to do, but also to be willing a year ago :

Chap. VIII. (a) Ver. 2. *Simplicity.* That is, sincere bounty and charity.

11 Now therefore perform ye it also in deed; that, as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which *a man* hath, not according to that which he hath not.

13 For *I mean* not that others should be eased, and you burthened: but by an equality.

14 In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality, as it is written:

15 *He that had much, had nothing over: and he that had little, had no want.*

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus,

17 For indeed he accepted the exhortation: but being more careful, of his own will, he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches:

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will:

20 Avoiding this, lest any man should blame us in this abundance which is administered by us.

21 For we forecast what may be good not only before God, but also before men.

22 And we have sent with them our brother also, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

24 Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

CHAP. IX.

A further exhortation to almsgiving: the fruits of it.

FOR concerning the ministry, that is done towards the saints, it is superfluous for me to write to you.

2 For I know your forward mind: for which I boast of you to the Macedonians. That Achaia also was ready a year ago, and your emulation hath provoked very many.

3 Now I have sent the brethren, that what we boast of concerning you, be not made void in this behalf, that

(as I have said) you may be ready :

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

6 Now this I say : He who soweth sparingly, shall also reap sparingly : and he who soweth in blessings, shall also reap of blessings.

7 Every one as he hath determined in his heart, not with sadness, or of necessity : *For God loveth a cheerful giver.*

8 And God is able to make all grace abound in you : that ye always having all sufficiency in all things may abound to every good work,

9 As it is written : *He hath dispersed abroad, he hath given to the poor : his justice remaineth for ever.*

10 Now he that minisreth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice :

11 That being enriched in all things you may abound unto all bountifulness, which causeth through us thank-

giving to God.

12 For the administration of this service doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord,

13 While by the proof of this ministry they glorify God for the obedience of your confession to the gospel of Christ, and for the liberality of *your* communicating to them, and to all,

14 And by their praying for you, being desirous of you because of the excellent grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAP. X.

To stop the mouths of the false apostles, he sets forth the power of his apostleship.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence indeed am lowly among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold, against some, who think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our

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warfare are not carnal, but mighty in God unto the pulling down of fortifications, destroying counsels,

5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ,

6 And having in a readiness to revenge all disobedience, when your obedience shall be fulfilled,

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's: let him think this again with himself, that as he is Christ's, so are we also.

8 For if I also should boast somewhat more of our power, which the Lord hath given us for edification, and not for your destruction; I should not be ashamed.

9 But that I may not be thought as it were to terrify you by epistles,

10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible)

11 Let such a one think this, that such as we are in word by epistles, when absent; such also we will be in deed, when present.

12 For we dare not match, or compare ourselves with some, that commend them-

selves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even to you.

14 For we stretch not ourselves beyond our measure, as if we reached not to you. For we are come as far as to you in the gospel of Christ.

15 Not glorying beyond our measure in other men's labours: but having hope of your increasing faith, to be magnified in you according to our rule abundantly,

16 Yea, to those places that are beyond you, to preach the gospel, not to glory in another man's rule in those things that are made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he, that commendeth himself, is approved; but he whom God commendeth.

CHAP. XI.

He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

WOULD to God you could bear with some little

little of (a) my folly : but do, bear with me.

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ.

4 For if he that cometh, preacheth another Christ, whom we have not preached ; or if you receive another Spirit, whom you have not received ; or another gospel, which you have not received ; you might well bear *with him*.

5 For I suppose that I have done nothing less than the great apostles.

6 For though I be rude in speech, yet not in knowledge : but in all things we have been made manifest to you.

7 Or did I commit a fault, abasing myself, that you might be exalted ? Because I have preached to you the gospel of God free cost ?

8 I have taken from other churches, receiving wages of them to serve you.

9 And when I was present

with you, and wanted, I was chargeable to no man : for that which was wanting to me, the brethren supplied who came from Macedonia : and in all things I have kept myself from being burdensome to you, and so I will keep myself.

10 The truth of Christ is in me, that this glorying shall not be stopt in me in the regions of Achaia.

11 Wherefore ? Because I love you not ? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

13 For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ.

14 And no wonder : for satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice : whose end shall be according to their works.

16 I say again (let no man think me to be foolish, otherwise take me as one

Chap. XI. (a) Ver. 1. *My folly*. So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity : though the apostle was constrained to do it, for the good of the souls committed to his charge.

foolish, that I also may glory a little,)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish: whereas yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man is bold (I speak foolishly) I am bold also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23 They are the ministers of Christ: (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in death often.

24 Of the Jews five times did I receive forty stripes, save one.

25 Thrice was I beaten with rods, once I was stoned,

thrice I suffered shipwreck; a night and a day I was in the depth of the sea.

26 In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

27 In labour and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,

28 Besides those things that are without: (b) my daily instance, the solicitude for all the churches.

29 Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

30 If I must needs glory: I will glory of the things that concern my infirmity.

31 The God and Father of our Lord JESUS CHRIST, who is blessed for ever, knoweth that I lye not.

32 At Damascus the governor of the nation under Aretas the king guarded the city of the Damascenes, to apprehend me:

33 And through a window in a basket was I let down by the wall, and so escaped his hands.

(b) Ver. 28. *My daily instance.* The labours that come in, and press upon me every day.

C H A P. XII.

His raptures and revelations.

His being buffeted by Satan.

His fear for the Corinthians.

IF I must glory (it is not expedient indeed:) but I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteen years ago (whether in the body I know not, or out of the body I know not, God knoweth) such a one caught up to the third heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell, God knoweth)

4 How he was caught up into paradise; and heard secret words, which it is not granted to man to utter.

5 Of such a one I will glory: but for myself I will glory nothing, but in my infirmities.

6 For even if I would glory, I shall not be foolish: for I shall say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing I thrice besought the Lord, that it might depart from me:

9 And he said to me: My grace is sufficient for thee: for (a) power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in my infirmities in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then am I powerful.

11 I am become foolish: you have compelled me to it. For I ought to have been commended by you: for I have no way come short of them that are above measure apostles: although I be nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the

Chap. XII. (a) Ver. 9. *Power is made perfect in infirmity.* The strength and power of God more perfectly shines forth in our weakness and infirmity; because the more weak we are of ourselves, the more illustrious is his grace in supporting us, and giving us the victory under all trials and conflicts.

other

other churches ; but that I myself was not burthensome to you? Forgive me this wrong.

14 Behold, now the third time I am ready to come to you ; and I will not be burthensome to you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 And I most gladly will spend and be spent myself for your souls : although, loving you more, I be loved less.

16 But be it so : I did not burden you : but being crafty I caught you by guile.

17 Did I over-reach you, by any of them whom I sent to you?

18 I desired Titus, and I sent with him a brother. Did Titus over-reach you? did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak, before God in Christ : but all things, my dearly beloved, for your edification.

20 For I fear, lest when I come, I shall not find you such as I would : and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whif-

perings, swellings, seditions, be among you.

21 Lest again, when I come, God humble me among you : and I bewail many of them that sinned before, and have not done penance for the uncleanness and fornication, and lasciviousness, that they have committed.

C H A P. XIII.

He threatens the impenitent, to provoke them to penance.

BEHOLD, this is the third time I am coming to you : In the mouth of two or three witnesses shall every word be established.

2 I have told you before, and foretel, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?

4 For though he was crucified through weakness ; yet he liveth by the power of God. For we also are weak in him : but we shall live with him by the power of God towards you.

5 Try your ownelves if you be in the faith : prove ye yourselves. Know you not your ownelves, that CHRIST JESUS is in you, unless perhaps you be reprobates?

6 But

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6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as (a) reprobates?

8 For we can do nothing against the truth; but for the truth.

9 For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things being absent, that, being

present, I may not deal more severely, according to the power which the Lord hath given me to edification, and not to destruction.

11 For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord JESUS CHRIST, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Chap. XIII. (a) Ver. 7. *Reprobates*: that is, without proof, by having no occasion of shewing our power in punishing you.

The EPISTLE of St. PAUL to the
GALATIANS.

CHAP. I.

He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.

PAUL an apostle, not of men, neither by man, but by JESUS CHRIST, and God the Father, who raised him from the dead,

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you and peace from God the Father and from our Lord JESUS CHRIST,

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:

5 To

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are so soon removed, from him that called you into the grace of Christ, unto another gospel :

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

9 As we said before, so I say now again : If any one preach to you a gospel, besides that which you have received, let him be anathema.

10 For do I now persuade men, or God ? Or do I seek to please men ? If I yet pleased men, I should not be the servant of Christ.

11 For I give you to understand, brethren, that the gospel which was preached by me is not according to man.

12 For neither did I receive it of man, nor did I learn it, but by the revelation of JESUS CHRIST.

13 For you have heard of my conversation in time past in the Jews religion : how that beyond measure I persecuted the church of God, and wasted it,

14 And I made progress

in the Jews religion, above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the gentiles : immediately I condescended not to flesh and blood,

17 Neither went I to Jerusalem to the apostles who were before me : but I went into Arabia : and again I returned to Damascus :

18 Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days :

19 But other of the apostles I saw none ; saving James the brother of the Lord.

20 Now the things which I write to you ; behold before God I lye not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the churches of Judea which were in Christ :

23 But they had heard only : He, that persecuted us in times past, doth now preach the faith which once he impugned :

24 And they glorified God in me.

CHAP. II.

The apostle's preaching was approved of by the other apostles. The gentiles were not to be constrained to the observation of the law.

THEN fourteen years after, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up according to revelation : and communicated to them the gospel, which I preach among the gentiles, but apart to them who seemed to be something : lest perhaps I should run, or had run in vain.

3 But neither Titus, who was with me, being a gentile, was compelled to be circumcised :

4 But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ JESUS, that they might bring us into bondage :

5 To whom we yielded not by subjection, no not for an hour, that the truth of the gos-

pel might continue with you.

6 But of them who seemed to be something, (what they were some time, it is nothing to me, God accepteth not the person of man) for to me, they that seemed to be something, added nothing.

7 But contrariwise, when they had seen that to me was committed (a) the gospel of the uncircumcision, as to Peter was that of the circumcision.

8 (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the gentiles.)

9 And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship : that we should go to the gentiles, and they to the circumcision :

10 Only that we should be mindful of the poor : which same thing also I was careful to do.

11 But when Cephas was come to Antioch, (b) I withstood

(a) Ver. 7. *The gospel of the uncircumcision.* The preaching of the gospel to the uncircumcised, that is, to the gentiles. St. Paul was called in an extraordinary manner to be the apostle of the gentiles : St. Peter, besides his general commission over the whole flock (*John* xxi. 15, &c.) had a peculiar charge of the people of the circumcision, that is, of the Jews.

(b) Ver. 11. *I withstood, &c.* The fault that is here noted in

stood him to the face, because he was to be blamed.

12 For before that some came from James, he did eat with the gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the gentiles, and not as the Jews do, how dost thou compel the gentiles to live as do the Jews?

15 We by nature are Jews, and not of the gentiles sinners.

16 But knowing that a man is not justified by the works of the law, but by the

faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a transgressor.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

in the conduct of St. Peter, was only a certain imprudence, in withdrawing himself from the table of the gentiles, for fear of giving offence to the Jewish converts: But this in such circumstances, when his so doing might be of ill consequence to the gentiles; who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their christian liberty. Neither was St. Paul's reprehending him any argument against his supremacy: for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior.

CHAP. III.

The Spirit, and the blessing promised to Abraham, cometh not by the law, but by faith.

O Senseless Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If it be yet in vain?

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith.

6 As it is written: *Abraham believed God, and it was reputed to him unto justice.*

7 Know ye therefore, that they who are of faith, the same are the children of Abraham.

8 And the scripture foreseeing, that God justificth the gentiles by faith, told Abraham before: *In thee shall all nations be blessed.*

9 So then they that are of

faith, shall be blessed with faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: *Cursed is every one that continueth not in all things which are written in the book of the law, to do them.*

11 But that by the law no man is justified with God, it is manifest: because *the just man liveth by faith.*

12 But the law is not of faith: but, *He that doth those things, shall live in them.*

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: *Cursed is every one that hangeth on a tree:*

14 That the blessing of Abraham might come on the gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren (I speak after the manner of man) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made, and to his seed. He saith not, *And to his seeds*, as of many: but as of one, *And to thy seed*, which is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

H

18 For

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set (a) because of transgressions, till the seed should come, to whom he made the promise, being (b) ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

22 But the scripture (c) hath concluded all under sin, that the promise by the faith of JESUS CHRIST might be given to them that believe.

23 But before that faith came, we were kept under the

law, shut up unto that faith which was to be revealed.

24 Wherefore the law was our (d) pedagogue in Christ; that we might be justified by faith.

25 But after that faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in CHRIST JESUS.

27 For as many of you as have been baptized in Christ, have put on Christ.

28 There is (e) neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in CHRIST JESUS.

29 And if you be Christ's: then you are the seed of Abraham, heirs according to the promise.

(a) Ver. 19. *Because of transgressions.* To restrain them from sin, by fear and threats.

(b) Ibidem. *Ordained by Angels* The law was delivered by Angels, speaking in the name and person of God, to Moses, who was the *mediator*, on this occasion, between God and the people.

(c) Ver. 22. *Hath concluded all under sin*, i. e. Hath declared all to be under sin, from which they could not be delivered, but by faith in Jesus Christ the promised seed.

(d) Ver. 24. *Pedagogue.* Schoolmaster, conductor, or instructor.

(e) Ver. 28. *Neither Jew, &c.* That is, no distinction of Jew, &c.

CHAP. IV.

Christ has freed us from the servitude of the law: we are the free-born sons of Abraham.

NOW I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all:

2 But is under tutors and governors, until the time appointed by the father:

3 Even so we, when we were children, were (a) in bondage under the elements of the world.

4 But when the fulness of the time was come, God sent his son, made of a woman, made under the law:

5 That he might redeem them who were under the law; that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Wherefore now he is no more a servant, but a son. And if a son, an heir also through God.

8 But then indeed, not knowing God, you served them who by nature are no gods.

9 But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, to which you desire to be in bondage again?

10 (b) You observe days, and months, and times, and years.

11 I am afraid of you, lest perhaps I have laboured in vain among you.

12 Be ye as I, for I also am as you: brethren, I beseech you: you have not injured me at all.

13 And you know how through infirmity of the flesh I preached the gospel to you heretofore: and your temptation in my flesh

14 You despised not, nor rejected: but received me as an Angel of God, even as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked

(a) Ver. 3. *In bondage under the elements, &c.* that is, under the first rudiments of religion, in which the carnal Jews were trained up: or under those corporeal creatures, used in their manifold rites, sacrifices, and sacraments.

(b) Ver. 10. *You observe days, &c.* He speaks not of the observation of the Lord's day, or other christian festivals; but either of the superstitious observation of days *lucky* and *unlucky*; or else of the Jewish festivals, to the observance of which certain Jewish teachers sought to induce the Galatians.

out your own eyes, and would have given them to me.

16 Am I then become your enemy, because I tell you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am present with you.

19 My little children, of whom I am in labour again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman.

23 But he that *was* by the bond woman, was born according to the flesh: but he by the free-woman, *was* by promise.

24 Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering to bondage, which is Agar:

25 For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.

26 But that Jerusalem, which is above, is free; which is our mother.

27 For it is written: *Rejoice thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.*

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born according to the flesh, persecuted him that was after the spirit; even so it is now.

30 But what saith the scripture? *Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.*

31 So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

CHAP. V.

He exhorts them to stand to their christian liberty. Of the fruits of the flesh and of the spirit.

STAND fast, and be not held again under the yoke of bondage.

2 Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

3 And I testify again to every man that circumciseth himself,

himself, that he is a debtor to do the whole law.

4 Christ is become of no effect to you, whosoever of you are justified by the law : you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision : but faith that worketh by charity.

7 You did run well, who hath hindered you, that you should not obey the truth ?

8 This persuasion is not from him that calleth you.

9 A little leaven corrupteth the whole lump.

10 I have confidence in you in the Lord : that you will be no otherwise minded : but he that troubleth you, shall bear the judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution ? Then is the scandal of the cross made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty : only make not liberty an occasion to the flesh, but by charity of the Spirit serve one another.

14 For all the law is fulfilled in one word : *Thou shalt love thy neighbour as thyself.*

15 But if you bite and devour one another : take heed

that you be not consumed one by another.

16 I say then : Walk in the spirit, and you shall not fulfil the lusts of the flesh.

17 For the flesh lusteth against the spirit ; and the spirit against the flesh ; for these are contrary one to another : so that you do not the things that you would.

18 But if you are led by the spirit, you are not under the law.

19 Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects.

21 Envy, murders, drunkenness, revellings, and such like. Of the which I foretel you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be made desirous

desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

He exhorts to charity, humility, &c. He glories in no thing but in the cross of Christ.

BRETHREN, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens: and so you shall fulfil the law of Christ.

3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 For every one shall bear his own burden.

6 And let him that is instructed in the word, communicate to him that instructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting.

9 And in doing good, let

us not fail. For in due time we shall reap, not fainting.

10 Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves who are circumcised, keep the law: but they will have you to be circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord JESUS CHRIST; by whom the world is crucified to me, and I to the world.

15 For in CHRIST JESUS neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me: for I bear the marks of the Lord JESUS in my body.

18 The grace of our Lord JESUS CHRIST be with your spirit, brethren. Amen.

THE NEW [91]

The EPISTLE of St. PAUL *to the*
EPHESIANS.

CHAP. I.

The great blessings we have received through Christ. He is the head of all the church.

PAUL an apostle of JESUS CHRIST by the will of God, to all the saints who are at Ephesus; and to the faithful in Christ JESUS.

2 Grace be to you and peace from God our Father, and from the Lord JESUS Christ,

3 Blessed be the God and Father of our Lord JESUS Christ, who hath blessed us with all spiritual blessings (a) in heavenly places, in Christ:

4 As he hath chosen us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

5 Who hath predestinated us unto the adoption of children through JESUS Christ unto himself; according to the purpose of his will:

6 Unto the praise of the glory of his grace, in which he hath graced us in his beloved Son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath super-abounded in us in all wisdom and prudence:

9 That he might make known to us the mystery of his will, according to his good pleasure, which he hath purposed in him,

10 In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him:

11 In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will:

12 That we may be unto the praise of his glory, we who before hoped in Christ:

13 In whom you also, after you had heard the word of truth (the gospel of your sal-

(a) Ver. 3. In heavenly places; or in heavenly things.
In caelestibus.

vation :) in whom also believing you were sealed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, unto the redemption of (b) acquisition, unto the praise of his glory.

15 Wherefore I also hearing of your faith that is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers:

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him,

18 The eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power,

20 Which he wrought in Christ, raising him up from the dead, and setting him at his own right hand in the heavenly places,

21 Above all principality, and power, and virtue, and dominion, and every name that is named not only in this

world, but also in that which is to come.

22 And he hath put all things under his feet: and hath made him head over all the church,

23 Which is his body, and the fulness of him, who is filled all in all.

CHAP. II.

All our good comes through Christ. He is our peace.

AND you, when you were dead in your offences and sins,

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

3 Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath even as the rest:

4 But God, who is rich in mercy, for his exceeding great charity wherewith he loved us,

5 Even when we were dead by sins, hath quickened us together in Christ, (by whose grace you are saved,)

6 And hath raised us up together, and hath made us sit together in the heavenly

(b) Ver. 14. *Acquisition i. e. a purchased possession.*

places in Christ JESUS.

7 That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ JESUS.

8 For by grace you are saved through faith, and that not of yourselves: for it is the gift of God;

9 (a) Not of works, that no man may glory.

10 For we are his workmanship, created in Christ JESUS in good works, which God hath prepared that we should walk in them.

11 For which cause be mindful that you being heretofore gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands:

12 That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the covenants, having no hope of the promise, and without God in this world.

13 But now in Christ JESUS, you, who some time were afar off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

15 Making void the law

of commandments in decrees: that he might make the two in himself into one new man, making peace,

16 And might reconcile both to God in one body by the cross, killing the enmities in himself.

17 And coming he preached peace to you that were afar off, and peace to them that were nigh.

18 For by him we have both access in one Spirit to the Father.

19 Now therefore you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domesticks of God,

20 Built upon the foundation of the apostles and prophets, JESUS Christ himself being the chief corner-stone:

21 In whom all the building framed together, groweth up into a holy temple in the Lord:

22 In whom you also are built together into a habitation of God in the Spirit.

CHAP. III.

The mystery hidden from former ages was discovered to the apostle, to be imparted to the gentiles. He prays that they may be strengthened in God.

FOR this cause, I Paul the prisoner of JESUS

Chap. II. (a) Ver. 9. *Not of works*, as of our own growth, or from ourselves: but as from the grace of God,

Christ,

Christ, for you Gentiles,

2 If yet you have heard of the dispensation of the grace of God, which is given me towards you:

3 How that, according to revelation, the mystery has been made known to me, as I have written above in few words:

4 As you reading may understand my knowledge in the mystery of Christ,

5 Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles, and prophets in the Spirit.

6 That the gentiles should be fellow-heirs, and of the same body, and copartners of his promise in Christ Jesus by the gospel:

7 Of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power.

8 To me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ,

9 And to enlighten all men, *that they may see* what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:

10 That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the church,

11 According to the eternal purpose, which he made in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I pray you not to faint at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord Jesus Christ,

15 Of whom *(a)* all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit unto the inward man.

17 That Christ may dwell by faith in your hearts: that being rooted and founded in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:

19 To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

Chap. III. *(a)* Ver. 15. *All paternity.* Or *the whole family, πατρις α.* God is the great Father both of angels and men: whosoever besides is named father, is so named with subordination to him.

20 Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us :

21 To him be glory in the church, and in Christ JESUS, unto all generations, world without end. Amen.

CHAP. IV.

He exhorts them to unity; to put on the new man; and to fly sin.

I Therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called,

2 With all humility, and mildness, with patience, supporting one another in charity,

3 Careful to keep the unity of the Spirit in the bond of peace.

4 One body, and one Spirit : as you are called in one hope of your calling.

5 One Lord, one faith, one baptism.

6 One God and Father of all, who is above all, and through all, and in us all.

7 But to every one of us is given grace, according to the measure of the giving of Christ.

8 Wherefore he saith : *Ascending on high he led cap-*

tivity captive: he gave gifts to men.

9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth ?

10 He that descended is the same also that ascended above all the heavens, that he might fill all things.

11 And (a) he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors,

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

13 (a) Till we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ :

14 That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.

15 But doing the truth in charity, we may in all things grow up in him who is the head, *even* Christ :

16 From whom the whole body, compacted and fitly

(a) Ver. 11, 13. *He gave some apostles—Till we all meet, &c.* Note here, that Christ has left in his church a *perpetual* succession of orthodox pastors and teachers, to preserve the faithful in unity and truth.

joined

joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.

17 This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk, in the vanity of their mind.

18 Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts,

19 Who despairing, have given themselves up to lasciviousness, to the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ:

21 If so be that you have heard him, and have been taught in him, as the truth is in Jesus.

22 To put off, according to the former conversation, the old man, who is corrupted according to the desires of error.

23 And be ye renewed in the spirit of your mind:

24 And put on the new man, who, according to God, is created in justice, and holiness of truth.

25 Wherefore putting away lying, speak ye the truth every man with his neigh-

bour: for we are members one of another.

26 Be angry, and sin not. Let not the sun go down upon your anger.

27 Give not place to the devil.

28 Let him that stole, steal now no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

29 Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may minister grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

31 Let all bitterness and anger, and indignation and clamour, and blasphemy be put away from you, with all malice.

32 And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

CHAP. V.

Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ, and of the church.

BE ye therefore followers of God, as most dear children:

2 And walk in love, as Christ

Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness.

3 But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints:

4 Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose: but rather giving of thanks.

5 For know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light:

9 For the fruit of the light is in all goodness, and justice, and truth:

10 Proving what is well-pleasing to God:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For the things that are

done by them in secret, it is a shame even to speak of.

13 But all things that are reprov'd, are made manifest by the light: for all that is made manifest is light.

14 Wherefore he saith: Rise thou that sleepest, and arise from the dead; and Christ shall enlighten thee.

15 See therefore, brethren, how you walk circumspectly; not as unwise,

16 But as wise; redeeming the time, for the days are evil.

17 Wherefore be ye not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit;

19 Speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord:

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

21 Being subject one to another in the fear of Christ.

22 Let women be subject to their husbands, as to the Lord:

23 For the husband is the head of the wife; as Christ is the head of the church: He is the saviour of his body.

24 Therefore (a) as the church is subject to Christ, so also let the wives be to their husbands in all things.

25 Husbands, love your wives, as Christ also loved the church, and delivered himself up for it:

26 That he might sanctify it, cleansing it by the laver of water in the word of life;

27 That he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church:

30 For we are members of his body, of his flesh and of his bones.

31 For this cause shall a man leave his father and mother: and shall stick to his wife, and they shall be two in one flesh.

32 This is a great sacrament: but I speak in Christ and in the church.

33 Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband,

CHAP. VI.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord: for this is just.

2 Honour thy father and thy mother, which is the first commandment with a promise:

3 That it may be well with thee, and thou mayst be long-lived upon earth.

4 And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart,

7 With a good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you masters, do the

Chap. V. (a) Ver. 24, *As the church is subject to Christ.* The church then according to St. Paul is ever obedient to Christ; and can never fall from him, or turn an adulteress.

same

same things to them, forbearing threatenings : knowing that the Lord both of them and you is in heaven : and there is no respect of persons with him.

10 Finally, brethren, be strengthened in the Lord, and in the power of his might.

11 Put you on the armour of God, that you may be able to stand against the deceits of the devil.

12 For our wrestling is not against flesh and blood : but against principalities and powers ; against the rulers of the world of this darkness ; against the spirits of wickedness in the (a) high places.

13 Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice,

15 And your feet shod with the preparation of the gospel of peace :

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

17 And take unto you the helmet of salvation ; and the

sword of the spirit (which is the word of God)

18 By all prayer and supplication praying at all times in the spirit ; and in the same watching with all instance and supplication for all the saints :

19 And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel ;

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother, and faithful minister in the Lord, will make known to you all things :

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren, and charity with faith, from God the Father, and the Lord JESUS CHRIST.

24 Grace be with all them that love our Lord JESUS CHRIST (b) in sincerity. Amen.

(a) Ver. 12. *High places*, or *heavenly places*. That is to say, in the air, the lowest of the celestial regions ; which is full of these spirits of darkness.

(b) Ver. 24. *In sincerity* : literally, *In incorruption* ; that is, with a pure and perfect love. *The*

The EPISTLE of St. PAUL to the PHILIPPIANS.

CHAP. I.

The apostle's affection for the Philippians.

PAUL and Timothy, the servants of JESUS Christ; to all the saints in Christ JESUS, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God our Father, and from the Lord JESUS Christ.

3 I give thanks to my God, in every remembrance of you,

4 Always in all my prayers making supplication for you all with joy;

5 For your fellowship in the gospel of Christ, from the first day until now.

6 Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ JESUS.

7 As it is meet for me to think this for you all: because I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness,

how I long after you all in the bowels of JESUS Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding:

10 That you may approve the better things; that you may be sincere and without offence unto the day of Christ,

11 Being filled with the fruit of justice, through JESUS Christ, unto the glory and praise of God.

12 Now I desire, brethren, you should know, that the things which have happened to me have fallen out rather to the furtherance of the gospel:

13 So that my bonds are made manifest, in Christ, in all the court, and in all other places:

14 And many of the brethren in the Lord growing confident by my bands, are much more bold to speak the word of God without fear.

15 Some indeed even out of envy and contention: but some also for good-will preach Christ:

16 Some

16 Some out of charity, knowing that I am set for the defence of the gospel.

17 And some out of contention preach Christ not sincerely; supposing that they raise affliction to my bands.

18 But what then? So that every way, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my expectation and hope; that in nothing I shall be confounded: but with all confidence, as always, so now also shall Christ be magnified in my body, whether *it be* by life, or by death.

21 For to me, to live is Christ; and to die is gain.

22 And if to live in the flesh (*a*) this is to me the fruit of labour, and what I shall chuse I know not.

23 But I am straitened between two; having a desire to be dissolved, and to be with

Christ, a thing by far the better:

24 But to abide still in the flesh, is needful for you.

25 And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may abound in Christ Jesus for me, by my coming to you again.

27 Only let your conversation be worthy of the gospel of Christ: that whether when I come and see you, or be absent I may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel:

28 And that you are in nothing terrified by the adversaries; which to them is a cause of perdition, but to you of salvation, and this from God:

29 For to you it is given for Christ, not only to believe in him, but also to suffer for his sake:

30 Having the same conflict as that which you have seen in me, and now have heard of me.

Chap. I. (*a*) Ver. 22. *This is to me, &c.* His meaning is, that although his dying immediately for Christ would be his gain, by putting him presently in possession of heaven; yet he is doubtful what he should chuse, because by staying longer in the flesh, he should be more beneficial to the souls of his neighbours.

C H A P. II.

He recommends to them unity and humility; and to work out their salvation with fear and trembling.

IF there be therefore any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration;

2 Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment.

3 Let nothing be done through strife, nor by vain-glory: but in humility, let each esteem others better than themselves:

4 Each one not considering the things that are his own, but those that are other mens.

5 For let this mind be in you, which was also in Christ **JESUS**;

6 Who being in the form of God, thought it not robbery, to be equal with God:

7 But (a) debased himself, taking the form of a servant, being made in the likeness of men, and in fashion found as a man.

8 He humbled himself, becoming obedient unto death, even the death of the cross.

9 Wherefore God also

hath exalted him, and hath given him a name which is above every name:

10 That in the name of **JESUS** every knee should bow of those that are in heaven, on earth, and under the earth:

11 And that every tongue should confess that the Lord **JESUS** Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed) not as in my presence only, but much more now in my absence, (b) with fear and trembling work out your salvation.

13 For it is God who worketh in you both to will and to accomplish, according to his good will.

14 And do ye all things without murmurings and demurrings:

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world,

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice

Chap. II. (a) Ver. 7. *Debased himself, exinanivit*, made himself as of no account.

(b) Ver. 12. *With fear, &c.* Note this against the false faith, and presumptuous security of modern sectaries.

and

and service of your faith, I rejoyce and congratulate with you all.

18 And for the self-same thing do you also rejoyce, and congratulate with me.

19 And I hope in the Lord JESUS, to send Timothy to you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 For all seek the things that are their own, not the things that are JESUS Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.

23 Him therefore I hope to send to you immediately, so soon as I shall see how it will go with me.

24 And I trust in the Lord that I also myself shall come to you shortly.

25 But I thought it necessary to send to you Epaphroditus my brother and fellow-labourer and fellow-soldier, but your apostle, and he that hath ministered to my wants:

26 For indeed he longed after you all: and was sad, for that you had heard, that he had been sick.

27 For indeed he was sick nigh unto death: but God

had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily: that, seeing him again, you may rejoyce, and I may be without sorrow.

29 Receive him therefore with all joy in the Lord: and treat with honour such as he is.

30 Because for the work of Christ, he came nigh unto death: delivering up his life that he might fulfil that which was wanting on your part towards my service.

CHAP. III.

He warneth them against false teachers: he counts all other things loss, that he may gain Christ.

AS to the rest, my brethren, rejoyce in the Lord. To write the same things to you, to me indeed is not wearisome, but to you is necessary.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who serve God in spirit, and glory in Christ JESUS, not having confidence in the flesh:

4 Though I might also have confidence in the flesh: If any other thinketh he may have confidence in the flesh, I more,

5 Being circumcised the eighth

eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee,

6 As to zeal, persecuting the church of God, as to the justice that is in the law, conversing without blame.

7 But what things were gain to me, those I have counted loss for Christ.

8 Farthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ;

9 And may be found in him not having my justice, which is of the law, but that which is of the faith of Christ Jesus: which is of God justice in faith,

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings: being made conformable to his death:

11 If by any means I may attain to the resurrection, which is from the dead.

12 Not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend that whereunto I am also apprehended by Christ Jesus.

13 Brethren, I count not myself to have apprehended.

But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before,

14 I press towards the mark, to the prize of the high calling of God in Christ Jesus.

15 Let us therefore as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also shall God reveal to you.

16 Nevertheless whereunto we are already arrived, that we be of the same mind; let us also continue in the same rule.

17 Be followers of me, brethren, and observe them who walk so as you have our model.

18 For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ;

19 Whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things.

20 But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ,

21 Who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

CHAP. IV.

He exhorts them to perseverance in all good; and acknowledges their charitable contributions to him.

THEREFORE, my brethren dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved:

2 I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord.

3 And I entreat thee also my (a) sincere companion, help those women that have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always; again, I say, rejoice.

5 Let your modesty be known to all men: the Lord is nigh.

6 Be nothing solicitous: but in every thing by prayer and supplication with thanksgiving let your requests be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

8 For the rest, brethren, whatsoever things are true,

whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise of discipline, think on these things.

9 The things which you have both learned, and received, and heard, and seen in me; these do ye, and the God of peace shall be with you.

10 Now I rejoiced in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think: but you were busied.

11 I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound: (every where, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.

13 I can do all things in him who strengtheneth me.

14 Nevertheless you have done well, in communicating with my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I

Chap. III. (a) Ver. 3. *Sincere companion.* Protestants render it *true yoke-fellow*, to insinuate, that St. Paul here speaks to his wife: whereas he plainly tells us, 1 Cor. vii. 8. that he had no wife.

departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only.

16 For unto Thessalonica also, you sent once and again for my use.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, well pleasing to God.

19 And may my God

supply all your want according to his riches in glory in Christ Jesus.

20 Now to God and our Father be glory world without end. Amen.

21 Salute ye every saint in Christ Jesus.

22 The brethren, who are with me, salute you. All the saints salute you: especially they that are of Cesar's household.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

The EPISTLE of St. PAUL to the COLOSSIANS.

CHAP. I.

He gives thanks for the grace bestowed upon the Colossians: and prays for them: Christ is the head of the church, and the peacemaker through his blood. Paul is his minister.

PAUL an apostle of Jesus Christ, by the will of God, and Timothy a brother:

2 To the saints and faithful brethren in Christ Jesus, who are at Colossa.

3 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to

God, and the Father of our Lord Jesus Christ, praying always for you:

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints,

5 For the hope that is laid up for you in heaven: which you have heard in the word of the truth of the gospel:

6 Which

6 Which is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you, since the day you heard, and knew the grace of God in truth,

7 As you learned of Ephras our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus,

8 Who also hath declared to us your love in the spirit.

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might according to the power of his glory, in all patience and long-suffering with joy,

12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14 In whom we have re-

demption through his blood, the remission of sins:

15 Who is the image of the invisible God, the (a) first-born of every creature:

16 For in him were all things created in heaven, and on earth, visible, and invisible, whether thrones, or dominations or principalities or powers: all things were created by him, and in him:

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the church, who is the beginning, the first-born from the dead: that in all things he may hold the primacy:

19 Because in him, it hath well-pleased the Father, that all fulness should dwell:

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated and enemies in mind, in evil works:

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled,

Chap. I. (a) Ver. 15. *The first-born*. That is, born before the whole creation.

and

and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are (b) wanting of the sufferings of Christ, in my flesh for his body, which is the church;

25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:

26 The mystery which hath been hidden from ages and generations, but now is made manifest to his saints,

27 To whom God would make known the riches of the glory of this mystery among the gentiles, which is Christ, in you the hope of glory,

28 Whom we preach, admonishing every man; and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

CHAP. II.

He warns them against the impostures of the philosophers, and the jewish teachers, that would withdraw them from Christ.

FOR I would have you know, what manner of care I have for you, and for them that are at Laodicea, and as many as have not seen my face in the flesh:

2 That their hearts may be comforted, being instructed in charity, and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father, and of Christ Jesus;

3 In whom are hid all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

5 For though I be absent in body, yet in spirit I am with you; rejoicing, and beholding your order, and the stedfastness of your faith which is in Christ.

6 As therefore you have received JESUS Christ the Lord, walk ye in him,

7 Rooted and built up in him, and confirmed in the faith, as also you have learn-

(b) Ver. 24. *Wanting*. There is no want in the sufferings of Christ in himself as head: but many sufferings are still wanting, or are still to come, in his body the church, and his members the faithful,

ed,

ed, abounding in him in thanksgiving.

8 Beware lest any man impose upon you by philosophy, and vain deceit; according to the tradition of men, according to the rudiments of the world, and not according to Christ:

9 For in him dwelleth all the fulness of the Godhead bodily:

10 And you are filled in him, who is the head of all principality, and power:

11 In whom also you are circumcised with a circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision of Christ:

12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 And you, when you were dead in your sins, and the uncircumcision of your

flesh, he hath quickened together with him; forgiving you all offences:

14 Blotting out the handwriting of the decree that was against us, which was contrary to us, and he hath taken the same out of the way, fastening it to the cross:

15 And spoiling the principalities and powers, he made a shew of them confidently, triumphing openly over them in himself.

16 Let no man therefore judge you (a) in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths:

17 Which are a shadow of things to come: but the body is of Christ.

18 Let no man seduce you, (b) willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

19 And not holding the head,

Chap. II. (a) Ver. 16. *In meat, &c.* He means, with regard to the Jewish observations of the distinction of clean and unclean meats; and of their *festivals, new moons, and sabbaths*; as being no longer obligatory.

(b) Ver. 18. *Willing, &c.* That is by a self-willed, self-invented, superstitious worship, falsely pretending *humility*, but really proceeding from pride. Such was the worship, that many of the philosophers (against whom St. Paul speaks, v. 8) paid to angels or demons. by sacrificing to them, as carriers of intelligence betwixt God and men; pretending *humility* in so doing, as if God was too great to be addressed to by men; and setting aside the mediatorship of Jesus Christ; who is the

head, from which all the body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead, with Christ from the rudiments of this world; why do you yet decree as though living in the world?

21 (c) Touch not, taste not, handle not:

22 Which all are unto destruction by the very use, according to the precepts and doctrines of men:

23 Which things have indeed a shew of wisdom in superstition, and humility, and not sparing the body, not in any honour to the filling of the flesh.

CHAP. III.

He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

THEREFORE, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are on the earth.

3 For you are dead; and your life is hid with Christ in God.

4 When Christ shall appear, who is your life; then shall you also appear with him in glory.

head both of angels and men. Such also was the worship paid by the antient hereticks, disciples of Simon and Menander, to the angels: whom they believed to be the makers and lords of this lower world. This is certain, that they whom the apostle here condemns, did not *bold the head*, (v. 19) that is Jesus Christ, and his mediatorship: and therefore what he writes here no ways touches the catholic doctrine and practice of desiring our good angels to pray to God for us, through Jesus Christ. St. Jerome [*Epist. ad Algas*] understands by the *religion* or service of *angels*, the Jewish religion given by angels; and supposes all that is here said to be directed against the Jewish teachers, who sought to subject the new Christians to the observances of the Mosaic law.

(c) Ver. 21. *Touch not, &c.* The meaning is, that Christians should not subject themselves, either to the ordinances of the old law, forbidding touching or tasting things unclean: or to the superstitious inventions of hereticks, imposing such restraints, under pretence of wisdom, humility or mortification; but without any warrant, either of Christ in the gospel, or of the Holy Ghost in the church.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols:

6 For which things sake the wrath of God cometh upon the children of unbelief:

7 In which you also walked some-time, when you lived in them.

8 But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lye not one to another: stripping yourselves of the old man with his deeds,

10 And putting on the new, him who is renewed unto knowledge, according to the image of him that created him.

11 Where there is neither gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free: but Christ is all, and in all.

12 Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 All whatsoever you do in word or in work, do all in the name of the Lord JESUS CHRIST, giving thanks to God and the Father by him.

18 Wives, be subject to your husbands, as it becometh in the Lord.

19 Husbands, love your wives, and be not bitter towards them.

20 Children, obey your parents in all things: for this is well-pleasing to the Lord.

21 Fathers, provoke not your children to anger; lest they be discouraged.

22 Servants obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 For he that doth wrong, shall

shall receive for that which he hath done wrongfully : and there is no respect of persons with God.

CHAP. IV.

He recommends earnest prayer, and wisdom. Various salutations.

MASTERS, do to your servants that which is just and equal : knowing that you also have a master in heaven.

2 Be instant in prayer ; watching in it with thanksgiving :

3 Praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ (for which also I am in bonds)

4 That I may make it manifest as I ought to speak.

5 Walk with wisdom towards them that are without : redeeming the time.

6 Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest brother, and faithful minister, and fellow-servant in the Lord, will make known to you :

8 Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus my fellow-prisoner saluteth you, and Mark the cousin-german of Barnabas, touching whom you have received commandments : if he come to you, receive him :

11 And Jesus that is called Justus : who are of the circumcision : these only are my helpers in the kingdom of God, who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God.

13 For I bear him testimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis.

14 Luke, the most dear physician, saluteth you ; and Demas.

15 Salute the brethren who are at Laodicea ; and Nymphas, and the church that is in his house.

16 And when this epistle shall have been read with you, cause that it be read also in the church of the Laodiceans ; and read you that which is of the Laodiceans.

17 And

17 And say to Archipus :
Take heed to the ministry
which thou hast received in
the Lord, that thou fulfil it.

18 The salutation of Paul
with my own hand. Be mind-
ful of my bonds. Grace be
with you. Amen.

The first EPISTLE of St. PAUL to the
THESSALONIANS.

CHAP. I.

He gives thanks for the graces bestowed on the Thessalonians.

PAUL, and Silvanus,
and Timothy to the
church of the Thes-
salonians, in God the Father,
and in the Lord JESUS CHRIST.

2 Grace be to you and
peace. We give thanks to
God always for you all ; mak-
ing a remembrance of you
in our prayers without ceasing,

3 Being mindful of the
work of your faith, and la-
bour, and charity, and of the
enduring of the hope of our
Lord JESUS CHRIST, before God
and our Father :

4 Knowing, brethren belov-
ed of God, your election :

5 For our gospel hath not
been to you in word only,
but in power also, and in the
Holy Ghost, and in much
fulness, as you know what
manner of men we have been
among you for your sakes.

6 And you became follow-

ers of us, and of the Lord ;
receiving the word in much
tribulation, with joy of the
Holy Ghost :

7 So that you were made
a pattern to all that believe in
Macedonia and in Achaia.

8 For from you was spread
abroad the word of the Lord,
not only in Macedonia and
in Achaia, but also in every
place, your faith which is to-
wards God, is gone forth, so
that we need not to speak any
thing.

9 For they themselves re-
late of us, what manner of
entring in we had unto you ;
and how you turned to God
from idols, to serve the living
and true God,

10 And to wait for his Son
from heaven (whom he raised
up from the dead) JESUS,
who hath delivered us from
the wrath to come.

K 3

CHAP.

C H A P. II.

The sincerity of the apostle's preaching the gospel to them; and of their receiving it.

FOR yourselves know, brethren, our entrance in unto you, that it was not in vain :

2 But having suffered before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak to you the gospel of God in much carefulness.

3 For our exhortation was not of error, nor of uncleanness, nor in deceit,

4 But as we were approved of God that the gospel should be committed to us : even so we speak, not as pleasing men, but God, who proveth our hearts.

5 For neither have we used, at any time, the speech of flattery, as you know : nor taken an occasion of covetousness : God is witness :

6 Nor sought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdensome to you, as the apostles of Christ : but we became little ones in the midst of you, as if a nurse should cherish her children :

8 So desirous of you, we would gladly have imparted to you not only the gospel of God, but also our own souls :

because you were become most dear to us.

9 For you remember, brethren, our labour and toil : working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God.

10 You are witnesses, and God also, how holily, and justly, and without blame we have been to you that have believed :

11 As you know, in what manner, entreating and comforting you, (as a father doth his children)

12 We testified to every one of you that you would walk worthy of God, who hath called you to his kingdom and glory.

23 Therefore we also give thanks to God without ceasing : because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

14 For you, brethren, are become followers of the churches of God, which are in Judea, in Christ JESUS : for you also have suffered the same things from your own country-men, even as they have from the Jews :

15 Who both killed the Lord JESUS, and the prophets, and have persecuted us, and they please not God, and

and are adversaries to all men ;

16 Forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always : for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire :

18 For we would have come to you, even I Paul, once and again ; but satan hindered us.

19 For what is our hope, or joy, or crown of glory ? Are not you, in the presence of our Lord JESUS CHRIST at his coming ?

20 For you are our glory and joy.

CH A P. III.

The apostle's concern and love for the Thessalonians.

FOR which cause forbearing no longer, we thought it good to remain at Athens alone :

2 And we sent Timothy our brother, and the minister of God in the gospel of Christ, to confirm you, and exhort you concerning your faith :

3 That no man should be moved in these tribulations : for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we fore-told you

that we should suffer tribulations, as also it is come to pass, and you know.

5 For this cause also I forbearing no longer, sent to know your faith : lest perhaps he that tempteth, should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also to see you :

7 Therefore we were comforted, brethren, in you, in all our distress and tribulation, by your faith ;

8 For now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

10 Night and day, praying more abundantly, that we may see your face, and may accomplish those things that are wanting to your faith ?

11 Now God himself and our Father, and our Lord JESUS CHRIST direct our way unto you.

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men : as we do also towards you,

13 To confirm your hearts without blame, in holiness, before

before God and our Father, at the coming of our Lord JESUS Christ with all his saints. Amen.

CHAP. IV.

He exhorts them to purity and mutual charity: he treats of the resurrection of the dead.

FOR the rest, therefore, brethren, we pray and beseech you in the Lord JESUS, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what commandments I have given to you by the Lord JESUS.

3 For this is the will of God, your sanctification: that you should abstain from fornication;

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the passion of lust, like the Gentiles that know not God:

6 And that no man overreach, nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified.

7- For God hath not called us to uncleanness, but to holiness.

8 He therefore that despiseth these things, despiseth not

man, but God: who also hath given his holy Spirit in us.

9 But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more,

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without: and that you want nothing of any man's.

22 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

13 For if we believe that JESUS died, and rose again, even so them who have slept through JESUS, will God bring with him.

14 For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

15 For the Lord himself shall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of

Chap. IV. 1. *To the* THESSALONIANS. 117

of God : and the dead who are in Christ, shall rise first.

16 Then we who are alive, who are left, shall be caught up together with them in the clouds, to meet Christ in the air, and so shall we be always with the Lord.

17 Wherefore comfort ye one another with these words.

CHAP. V.

The day of the Lord shall come, when least expected. Exhortations to several duties.

BUT of the times and moments, brethren, you need not that we should write to you.

2 For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security ; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief ;

5 For all you are the children of light, and children of the day : we are not of the night, nor of darkness.

6 Therefore let us not sleep, as others do ; but let us watch, and be sober.

7 For they that sleep, sleep in the night ; and they that are drunken, are drunken in the night.

8 But let us, who are of the day, be sober, having on the breast-plate of faith and charity, and for a helmet, the hope of salvation :

9 For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord JESUS Christ,

10 Who died for us : that whether we wake or sleep, we may live together with him.

11 Wherefore comfort one another ; and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you :

13 That you esteem them more abundantly in charity, for their works sake : Have peace with them.

14 And we beseech you, brethren, rebuke (a) the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.

15 See that none render evil for evil to any man : but ever follow that which is good towards each other, and towards all men.

16 Always rejoice.

Chap. V. (a) Ver. 14. *The unquiet ; that is, such as are irregular and disorderly.*

17 Pray

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17 Pray without ceasing.
18 In all things give thanks: for this is the will of God in Christ JESUS concerning you all.

19 Extinguish not the Spirit.

20 Despise not prophecies.

21 But prove all things: hold that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things: that your whole

spirit, and soul, and body be preserved blameless for the coming of our Lord JESUS Christ.

24 He is faithful who hath called you: who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you, by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord JESUS Christ be with you. Amen.

The second EPISTLE of St. PAUL to the
THESSALONIANS.

C H A P. I.

He gives thanks to God for their faith and constancy; and prays for their advancement in all good.

PAUL, and Silvanus, and Timothy: to the church of the Thessalonians in God our Father, and the Lord JESUS Christ.

2 Grace be to you, and peace from God our Father, and from the Lord JESUS Christ.

3 We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure

5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God, to repay tribulation to them that trouble you:

7 And to you who are troubled, rest with us when the

Chap. I. 2. *To the* THESSALONIANS. 119

the Lord JESUS shall be revealed from heaven with the Angels of his power,

8 In a flame of fire, yielding vengeance to them, who know not God, and who obey not the gospel of our Lord JESUS Christ.

9 Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power :

10 When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed : because our testimony was believed upon you in that day.

11 Wherefore also we pray always for you : that our God would make you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith in power,

12 That the name of our Lord JESUS may be glorified

in you, and you in him, according to the grace of our God, and of the Lord JESUS Christ.

CHAP. II.

The day of the Lord is not to come, till the man of sin be revealed. The apostle's traditions are to observed.

AND we beseech you, brethren, by the coming of our Lord JESUS Christ, and of our gathering together unto him :

2 That you be not easily moved from your mind, nor be frightened, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

3 Let no man deceive you by any means : for unless there come (a) a revolt first, and (b) the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted

Chap. II. (a) Ver. 3. *A revolt.* This *revolt*, or *falling off*, is generally understood, by the antient fathers, of a *revolt* from the Roman empire, which was first to be destroyed, before the coming of Antichrist. It may, perhaps, be understood also of a *revolt* of many nations from the catholic church ; which has, in part, happened already, by the means of Mahomet, Luther, &c. and, as it may be supposed, will be more general in the days of Antichrist : though, even then, the catholic church herself, if we believe the scriptures, and the creed, never can *fall off* from Christ.

(b) Ibid. *The man of sin.* Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *ὁ*, *the man of sin*, *the son of perdition*, *the adversary* or *opposer* *ὁ ἀντιπαραστήτης*. It agrees to the great Antichrist,

lifted up above all that is called God, or that is worshipped, so that he sitteth (c) in the temple of God, shewing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way,

8 And then that wicked one shall be revealed, whom the Lord JESUS shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming: him,

9 Whose coming is according to the working of satan, in all power, and signs, and lying wonders,

10 And in all seduction of iniquity to them that perish: because they received not the

love of the truth that they might be saved. Therefore (d) God shall send them the operation of error, to believe lying,

11 That all may be judged, who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the Spirit, and faith of the truth:

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord JESUS CHRIST.

14 Therefore, brethren, stand fast; and hold the (e) traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord JESUS CHRIST himself, and God and our Father who hath loved us, and hath given us everlasting

christ, who will come before the end of the world; but by no means to any Christian bishop: much less to a succession of Christian bishops. Some interpret it of Mahomet.

(c) Ver. 4. *In the temple.* Either that of Jerusalem, which, some think, he will rebuild; or in the Christian churches, which he will pervert to his own worship: as Mahomet has done by the churches of the east.

(d) Ver. 10. *God shall send;* that is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth.

(e) Ver. 14. *Traditions.* See here that the unwritten traditions of the apostles are no less to be received than their epistles.

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ing consolation, and good hope in grace,

16 Exhort your hearts, and confirm you in every good work and word.

C H A P. III.

He begs their prayers, and warns them against idleness.

FOR the rest, brethren, pray for us, that the word of God (*a*) may run, and may be glorified, even as among you :

2 And that we may be delivered from troublesome and evil men : for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your heart, in the charity of God, and the patience of Christ.

6 And we charge you, brethren, in the name of our Lord JESUS CHRIST, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us : for

we were not disorderly among you :

8 Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you.

9 Not as if we had not power ; but that we might give ourselves a pattern to you, to imitate us.

10 For also when we were with you, we declared this to you : that if any man will not work, neither let him eat.

11 For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling.

12 Now we charge them that are such, and beseech them by the Lord JESUS CHRIST, that, working with silence, they would eat their own bread.

13 But you, brethren, be not weary in well-doing.

14 And if any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed.

15 Yet do not esteem him as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you everlasting peace in every place. The

Chap. III. (*a*) Ver. 3. *May run*, that is, may spread itself, and have free course.

Lord be with you all.

17 The salutation of Paul with my own hand : which is the sign in every epistle.

So I write.

18 The grace of our Lord JESUS CHRIST be with you all. Amen.

The first EPISTLE of St. PAUL to TIMOTHY.

CHAP. I.

He puts Timothy in mind of his charge : and blesses God for the mercy he himself had received.

PAUL an apostle of JESUS Christ according to the commandment of God our saviour, and of Christ JESUS our hope :

2 To Timothy *his* beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ JESUS our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 Nor to give heed to fables and genealogies without end : which minister questions rather than the edification of God which is in faith.

5 Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray are turned aside to vain babbling,

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully :

9 Knowing this, that (a) the law is not made for the just man, but for the unjust and disobedient, for the ungodly and for sinners, for the wicked and defiled, for mur-

Chap. I (a) Ver. 9. *The law is not, &c.* He means that the just man doth good, and avoideth evil, not as *compelled* by the law ; and merely for fear of the punishment appointed for transgressors : but voluntarily, and out of the love of God and virtue ; and would do so, though there were no law.

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therers of fathers, and murderers of mothers, for man-slayers,

10 For fornicators, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks to him who hath strengthened me, *even* to Christ JESUS our Lord, for that he hath counted me faithful, putting me into the ministry :

13 Who before was a blasphemer, and a persecutor, and injurious : But I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ JESUS.

15 A faithful saying, and worthy of all acceptation: that Christ JESUS came into this world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy : that in me first Christ JESUS might shew forth all patience, for the information of them that shall believe in him to life everlasting.

17 Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This charge I commend to thee, son Timothy, according to the prophecies which went before on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith :

20 Of whom is Hymeneus and Alexander: whom I have delivered to satan, that they may learn not to blaspheme.

CHAP. II.

Prayers are to be said for all men : because God wills the salvation of all. Women are not to teach.

I Desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made for all men :

2 For kings, and for all that are in high station, that we may lead a quiet and a peaceable life, in all piety and chastity.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and
(a) one mediator of God and men,

men, the man Christ Jesus :

6 Who gave himself a redemption for all, a testimony in due times :

7 Whereunto I am appointed a preacher and an apostle (I say the truth, I lie not) a doctor of the gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up pure hands without anger and strife.

9 In like manner women also in decent apparel, adorning themselves with modesty and sobriety, and not with broidered hair, or gold, or pearls, or costly attire :

10 But as it becometh women professing godliness, with good works.

11 Let the woman learn in silence, with all subjection.

12 But I suffer not a woman to teach, nor to use authority over the man : but to be in silence.

13 For Adam was first formed ; then Eve :

14 And Adam was not seduced ; but the woman being seduced, was in the transgression.

15 Yet she shall be saved through child-bearing, if she continue in faith, and love, and sanctification with sobriety.

CHAP. III.

What sort of men are to be admitted into the clergy : the church is the pillar of truth.

A Faithful saying. If a man desire the office of a bishop, he desireth a good work.

2 It behoveth therefore a bishop to be blameless, the husband (a) of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

3 Not given to wine, no striker, but modest, not quar-

and *only mediator of redemption* ; who gave himself, as the apostle writes in the following verse, a *redemption for all*. He is also the *only mediator*, who stands in need of no other to recommend his petitions to the Father. But this hinders not but that we may seek the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven, for obtaining mercy, grace and salvation through Jesus Christ : As St. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ.

Chap. III. (a) Ver. 2. *Of one wife*. The meaning is not that every bishop should have a wife (for St. Paul himself had none :) but that no one should be admitted to the holy orders of bishop, priest or deacon, who had been married more than once.

relishome, not covetous, but

4 One that ruleth well his own house, having his children in subjection with all chastity.

5 But if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not (b) a neophyte: lest being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he must have a good testimony from them who are without: lest he fall into reproach and the snare of the devil.

8 Deacons in like manner chaste, not double-tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved: and so let them minister, having no crime.

11 The women in like manner chaste, not slanderers, but sober, faithful in all things.

12 Let deacons be the husbands of one wife: who rule well their children, and their own houses.

13 For they that have ministered well, shall purchase

to themselves a good degree, and much confidence in the faith which is in Christ JESUS.

14 These things I write to thee, hoping that I shall come to thee shortly.

15 But if I tarry long, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, (c) the pillar and ground of the truth.

16 And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared to Angels, hath been preached to the gentiles, is believed in the world, is taken up in glory.

CHAP. IV.

He warns him against heretics; and exhorts him to the exercise of godliness.

NOW the Spirit manifestly faith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils,

2 Speaking lies in hypocrisy, and having their conscience seared,

(a) Ver. 6. *A neophyte.* That is, one lately baptised, a raw young convert.

(c) Ver. 15. *The pillar and ground of the truth.* Therefore the church of the living God can never uphold error, nor bring in corruptions, superstition and idolatry.

3 (a) Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving :

5 For it is sanctified by the word of God and prayer.

6 These things proposing to the brethren, thou shalt be a good minister of Christ JESUS, nourished up in the words of faith, and of the good doctrine which thou hast attained unto.

7 But avoid foolish and old wives fables : and exercise thyself unto godliness.

8 For bodily exercise is profitable to little : but godliness is profitable to all things, having promise of the life that now is, and of that which is to come.

9 A faithful saying and worthy of all acceptation.

10 For therefore we labour and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

11 These things command and teach.

12 Let no man despise thy youth : but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

13 Till I come, give attendance to reading, to exhortation, and to doctrine.

14 Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.

15 Meditate upon these things : be wholly in these things : that thy profiting may be manifest to all.

16 Take heed to thyself, and to doctrine : be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

Chap. IV. (a) Ver. 3. *Forbidding to marry, to abstain from meats, &c.* He speaks of the *Gnosticks*, the *Marcionites*, the *Encratites*, the *Manicheans*, and other ancient hereticks, who absolutely condemned marriage, and the use of all kind of meat ; because they pretended that all *flesh* was from an evil principle. Whereas the church of God, so far from condemning marriage, looks upon it as a most holy sacrament : and forbids it to none but such as by vow have chosen the better part : and prohibits not the use of any meats whatsoever in proper times and seasons ; though she does not judge all kind of diet proper for days of fasting and penance.

CHAP. V.

He gives him lessons concerning widows: and how he is to behave to his clergy.

AN ancient man rebuke not, but intreat him as a father; young men, as brethren:

2 Old women, as mothers; young women, as sisters, in all chastity.

3 Honour widows, that are widows indeed.

4 But if any widow have children, or grand-children, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day.

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen not under threescore years of age, who hath been the wife of one husband;

10 Well reported of for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But the younger widows avoid. For when they have grown wanton in Christ, they will marry:

12 Having damnation, because they have made void (a) their first faith.

13 And withal, being idle, they learn to go about from house to house: not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For some are already turned aside after satan.

16 If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed.

17 Let the priests that rule well, be esteemed worthy of double honour: espe-

Chap. V. (a) Ver. 12. *Their first faith*: Their vow, by which they had engaged themselves to Christ.

cially those who labour in the word and doctrine.

18 For the scripture saith : *Thou shalt not muzzle the ox that treadeth out the corn :* and, *The labourer is worthy of his reward.*

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all : that the rest also may have fear.

21 I charge thee before God, and Christ Jesus, and the elect Angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other mens sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment : and some men they follow after.

25 In like manner also good deeds are manifest : and they that are otherwise, cannot be hid.

CHAP. VI.

Duties of servants. The danger of covetousness. Lessons for the rich.

WHOSOEVER are servants under the yoke, let them count their

masters worthy of all honour ; lest the name of the Lord, and *his* doctrine be blasphemed.

2 But they that have believing masters, let them not despise them, because they are brethren : but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness :

4 He is proud, knowing nothing, but sick about questions and strifes of words : from which arise envies, contentions, railings, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness.

6 But godliness with contentment, is great gain.

7 For we brought nothing into this world : and certainly we can carry nothing out.

8 But having food, and wherewith to be covered, with these we are content.

9 For they that will become rich, fall into temptation, and into the snare of the devil, and into many

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unprofitable and hurtful desires, which drown men in destruction and perdition.

10 For covetousness is the root of all evils; which some desiring, have erred from the faith, and have intangled themselves in many sorrows.

11 But thou, O man of God, fly these things; and follow after justice, godliness, faith, charity, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession:

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the Blessed and only Mighty,

the King of kings, and Lord of lords:

16 Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded, nor to trust in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy.)

18 To do good, to be rich in good works, to give easily, to communicate *to others*,

19 To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the prophane novelties of words, and oppositions of knowledge falsely so called.

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

The second EPISTLE of St. PAUL to TIMOTHY.

CHAP. I.

He admonishes him to stir up the grace he received by his ordination, and not to be discouraged at his sufferings, but to bold fast the sound doctrine of the gospel.

PAUL an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ JESUS :

2 To Timothy my dearly beloved son, grace, mercy, and peace from God the Father, and from Christ JESUS our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grand-mother Lois, and in thy mother Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands.

7 For God hath not given us the spirit of fear : but of power, and of love, and of sobriety.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner : but labour with the gospel according to the power of God ;

9 Who hath delivered us, and called us by his holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ JESUS before the times of the world.

10 But is now made manifest (a) by the illumination of our Saviour JESUS Christ, who hath destroyed

Chap. I. (a) Ver. 10. *By the illumination ; that is, by the bright coming and appearing of our Saviour.*

death,

death, and hath brought to light life and incorruption by the gospel :

11 Wherein I am appointed a preacher, and an apostle, and a teacher of the gentiles.

12 For which cause I also suffer these things ; but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed to him, against that day.

13 Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ JESUS.

14 Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us.

15 Thou knowest this, that all they who are in Asia, are turned away from me ; of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the house of Onesiphorus ; because he hath often refreshed me, and was not ashamed of my chain :

17 But when he was come to Rome, he carefully sought me out, and found me.

18 The Lord grant to him to find mercy of the Lord in that day : and in how many things he ministered to me at Ephesus, thou very well knowest.

CHAP. II.

He exhorts him to diligence in his office ; and patience in sufferings. The danger of the delusions of hereticks.

THOU therefore, my son, be strong in the grace which is in Christ JESUS :

2 And the things, which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ JESUS.

4 No man being a soldier to God, intangleth himself with worldly businesses : that he may please him to whom he hath engaged himself.

5 For he also that striveth for the mastery, is not crowned, except he strive lawfully.

6 The husband-man, that laboureth, must first partake of the fruits.

7 Understand what I say ; for the Lord will give thee understanding in all things.

8 Be mindful that the Lord JESUS Christ is risen again from the dead, of the seed of David, according to my gospel,

9 Wherein I labour even unto bands, as an evil doer ; but the word of God is not bound.

10 Therefore I endure all things

things for the sake of the elect, that they also may obtain the salvation, which is in Christ JESUS, with heavenly glory.

11 A faithful saying: For if we be dead with him, we shall live also with him:

12 If we suffer, we shall also reign with him. If we deny him, he also will deny us.

13 If we believe not, he continueth faithful, he cannot deny himself.

14 Of these things put *them* in mind, charging *them* before the Lord. Contend not in words: for it is to no profit, but to the subverting of the hearers.

15 Carefully study to present thyself approved unto God. a workman that needeth not to be ashamed, rightly handling the word of truth:

16 But shun profane and vain babblings: for they grow much towards ungodliness:

17 And their speech spreadeth like a canker: of whom are Hymeneus and Philetus,

18 Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm,

having this seal: The Lord knoweth who are his; and Let every one that nameth the name of the Lord, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some indeed unto honour, but some unto dishonour.

21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and follow justice, faith, charity, and peace with them that call on the Lord out of a pure heart.

23 And avoid foolish and unlearned questions: knowing that they beget strifes.

24 But the servant of the lord must not wrangle: but be mild towards all men, apt to teach, patient,

25 With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth,

26 And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

C H A P. III.

The character of hereticks of latter days : he exhorts Timothy to constancy. Of the great profit of the knowledge of the Scriptures.

K NOW also this, that, in the last days, shall come on dangerous times :

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God :

5 Having an appearance indeed of godliness, but denying the power thereof. Now these avoid :

6 For of this sort are they that creep into houses, and lead captive silly women laden with sins, who are led away with divers desires :

7 Ever learning, and never attaining to the knowledge of the truth.

8 Now as (a) Jannes and Mambres resisted Moses ; so

these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9 But they shall proceed no farther : for their folly shall be manifest to all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience,

11 Persecutions, afflictions : such as came upon me at Antioch, Iconium, and at Lystra : what persecutions I endured, and out of them all the Lord delivered me.

12 And all that will live godly in Christ JESUS, shall suffer persecution.

13 But evil men and seducers shall grow worse and worse : erring, and driving into error.

14 But continue thou in those things which thou hast learned, and which have been committed to thee : knowing of whom thou hast learned *them*.

15 And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, through the faith which is in Christ JESUS.

Chap. III. (a) Ver. 8. *Jannes and Mambres.* The magicians of king Pharaoh.

16 (b) All scripture inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice;

17 That the man of God may be perfect, furnished to every good work.

CHAP. IV.

His charge to Timothy: he tells him of his approaching death, and desires him to come to him.

I Charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, intreat, rebuke with all patience and doctrine.

3 For there shall be a time, when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears:

4 And will turn away

their hearing from the truth, but will be turned to fables.

5 But be thou vigilant, labour in all things, do the work of (a) an evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day: and not to me only, but to them also that love his coming. Make haste to come to me quickly.

9 For Demas hath left me, loving this world, and is departed to Thessalonica:

10 Crescens into Galatia, Titus into Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is

(b) Ver. 16 *All scripture, &c.* Every part of divine scripture is certainly *profitable* for all these ends. But, if we would have the *whole* rule of christian faith and practice, we must not be content with those scriptures, which Timothy *knew from his infancy*, that is, with the old testament alone; nor yet with the new testament; without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it.

Chap. IV. (a) Ver. 5. *An evangelist*, a diligent preacher of the gospel.

profitable to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak, that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander the copper-smith hath done me much evil: The Lord will reward him according to his works:

15 Whom do thou also avoid: for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all forsook me: may it not be laid to their charge.

17 But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and

that all the gentiles may hear: and I was delivered out of the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

21 Make haste to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brethren salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The EPISTLE of St. PAUL to TITUS.

CHAP. I.

What kind of men be is to ordain priests. Some men are to be sharply rebuked.

PAUL, a servant of God, and an Apostle of Jesus Christ, according to the faith of the elect of God, and the acknowledging of the truth, which is according to godliness,

2 Unto the hope of life everlasting, which God, who lyeth not, hath promised before the times of the world:

3 But hath in due times manifested his word through preaching, which is com-

mitted to me according to the commandment of God our Saviour :

4 To Titus my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Saviour.

5 For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee :

6 If any be without crime, the husband *(a)* of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be without crime, as the steward of God : not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre :

8 But given to hospitality, gentle, sober, just, holy, continent ;

9 Embracing that faithful word which is according to doctrine : that he may be able to exhort in sound doctrine, and to convince the gain-sayers.

10 For there are also many disobedient, vain-talkers, and seducers : especially they of the circumcision :

11 Who must be reprov'd : who subvert whole houses,

teaching things which they ought not, for filthy lucre's sake.

12 One of them, a prophet of their own, said : The Cretians are always liars, evil beasts, slothful bellies.

13 This testimony is true : wherefore rebuke them sharply, that they may be found in the faith,

14 Not giving heed to Jewish fables, and commandments of men, who turn themselves away from the truth.

15 All things are clean to the clean, but to them that are defiled, and to unbelievers nothing is clean ; but both their mind and their conscience are defiled.

16 They profess that they know God, but in their works they deny *him* : being abominable, and incredulous, and to every good work reprobate.

CHAP. II.

How he is to instruct both old and young. The duty of servants. The christian's rule of life.

BUT speak thou the things that become sound doctrine :

2 That the aged men be sober, chaste, prudent, found in faith, in love, in patience :

3 The aged women, in like manner, in holy attire, not

Chap. I. *(a)* Ver. 6. *Of one wife.* See the note upon 1 Tim. iii. 2.

false accusers, not given to much wine, teaching well :

4 That they may teach the young women to be wise, to love their husbands, to love their children,

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed :

6 Young men in like manner exhort to be sober.

7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,

8 *Thy* speech sound, that cannot be blamed : that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 *Exhort* servants to be obedient to their masters, in all things pleasing, not gain-saying,

10 Not defrauding, but in all things shewing good fidelity : that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God our Saviour hath appeared to all men,

12 Instructing us, that denying ungodliness, and worldly desires, we should live soberly, and justly, and godly in this world,

13 Looking for the blessed hope, and coming of the glory of the great God, and our Saviour JESUS CHRIST :

14 Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Other instructions and directions for life and doctrine.

ADMONISH them to be subject to princes, and powers, to obey at a word, to be ready to every good work :

2 To speak evil of no man, not to be litigious, but gentle, shewing all meekness towards all men.

3 For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of God our Saviour appeared ;

5 Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost,

6 Whom he hath poured forth upon us abundantly, through JESUS CHRIST our Saviour :

7 That being justified by
M 3 his

his grace, we may be heirs according to hope of life everlasting.

8 It is a faithful saying : and these things I will have thee affirm constantly : that they who believe in God, may be careful to excel in good works. These things are good and profitable to men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law : for they are unprofitable and vain.

10 A man that is a heretick, after the first and second admonition, avoid :

11 Knowing that he that is such an one, is subverted,

and finneth, being condemned (a) by his own judgment.

12 When I shall send to thee Artemas or Tychicus, make haste to come to me to Nicopolis : for there I have determined to winter.

13 Send forward Zenas the lawyer, and Apollo, with care, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses ; that they be not unfruitful.

15 All that are with me, salute thee : salute them that love us in the faith. The grace of God be with you all. Amen.

Chap. III. (a) Ver. 11. *By his own judgment.* Other offenders are judged, and cast out of the church, by the sentence of the pastors of the same church. Hereticks, more unhappy, run out of the church of their own accord ; and, by so doing, give judgment and sentence against their own souls.

The

The EPISTLE of St. PAUL to PHILEMON.

He commends the faith and charity of Philemon : and sends back to him his fugitive servant, whom he had converted in prison.

PAUL a prisoner of Christ JESUS, and Timothy our brother : to Philemon our beloved and fellow-labourer,

2 And to Appia our dearest sister, and to Archippus our fellow-soldier, and to the church which is in thy house.

3 Grace to you, and peace from God our Father, and from the Lord JESUS CHRIST.

4 I give thanks to my God, always making a remembrance of thee in my prayers,

5 Hearing of thy charity and faith, which thou hast in the Lord JESUS, and towards all the saints :

6 That the communication of thy faith may be made evident, in the acknowledgment of every good work, that is in you in Christ JESUS.

7 For I have had great joy and consolation in thy charity : because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore though I might have much confidence in Christ

JESUS, to command thee that which is to the purpose :

9 For charity sake I rather beseech, whereas thou art such a one, as Paul an old man, and now also a prisoner of JESUS CHRIST :

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds,

11 Who heretofore was unprofitable to thee, but now profitable both to me and thee,

12 Whom I have sent back to thee. And do thou receive him as my own bowels :

13 Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel :

14 But without thy counsel I would do nothing, that thy good deed might not be as it were of necessity, but voluntary.

15 For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever :

16 Not now as a servant, but

but instead of a servant, a most dear brother, especially to me: but how much more to thee, both in the flesh, and in the Lord?

17 If therefore thou count me a partner, receive him as myself:

18 And if he hath wronged thee in any thing, or is in thy debt; put it to my account.

19 I Paul have written it with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also.

20 Yea, brother; may I enjoy thee in the Lord: re-

fresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I hope that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ JESUS,

24 Mark, Aristarchus, Demas, and Luke, my fellow-labourers.

25 The grace of our Lord JESUS Christ be with your spirit. Amen.

The EPISTLE of St. PAUL to the HEBREWS.

CHAP. I.

God spoke of old by the Prophets, but now by his Son, who is incomparably greater than the Angels.

GOD, who diversely, and many ways, spoke in times past to the fathers by the prophets: last of all,

2 In these days hath spoken to us by his Son, whom he

hath appointed heir of all things, by whom also he made the world:

3 Who being the brightness of his glory, and (a) the figure of his substance, and upholding all things by the

Chap. I. (a) Ver. 3. *The figure* *ὑπόστασις*, that is, the express image, and most perfect resemblance.

word

word of his power, (b) making purgation of sins, sitteth on the right hand of the majesty on high :

4 Being made so much better than the Angels, as he hath inherited a more excellent name than they.

5 For, to which of the Angels hath he said at any time : *Thou art my Son, this day have I begotten thee ?* And again : *I will be to him a Father, and he shall be to me a Son ?*

6 And again, when he bringeth in the first begotten into the world, he saith : *And let all the Angels of God adore him.*

7 And to the Angels indeed he saith : *He that maketh his Angels, spirits : and his ministers, a flame of fire.*

8 But to the Son : *Thy throne, O God, is for ever and ever : a scepter of justice is the scepter of thy kingdom.*

9 *Thou hast loved justice, and hated iniquity : therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

10 And : *Thou in the beginning, O Lord, hast founded the earth : and the heavens are the works of thy hands.*

11 *They shall perish, but thou shalt continue : and they*

shall all grow old as a garment :

12 *And as a vesture shalt thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail.*

13 But to which of the Angels said he at any time : *Sit on my right hand, until I make thy enemies thy foot-stool ?*

14 Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation ?

CHAP. II.

The transgression of the precepts of the Son of God is far more condemnable, than of those of the old testament given by Angels.

THEREFORE ought we more diligently to observe the things which we have heard : lest at any time we should let them slip.

2 For if the word, spoken by the Angels, became steadfast, and every transgression and disobedience received a just recompence of reward :

3 How shall we escape if we neglect so great salvation ? which having begun to be declared by the Lord, was confirmed to us, by them that heard him.

4 God also bearing them

(b) Ibid. Making purgation. That is, having purged away our sins by his passion.

witness by signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his own will.

5 For God hath not put in subjection to the Angels the world to come, whereof we speak.

6 But one in a certain place hath testified, saying: *What is man, that thou art mindful of him? or the son of man, that thou visitest him?*

7 Thou hast made him a little lesser than the Angels: thou hast crowned him with glory and honour: and hast set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

9 But we see Jesus, who was made a little lesser than the Angels, for the suffering of death, crowned with glory and honour: that through the grace of God he might taste death for all.

10 For it became him, for whom are all things, and by whom are all things, who

had brought many children into glory, to make the author of their salvation (a) perfect by suffering.

11 For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying:

12 *I will declare thy name to my brethren: in the midst of the church will I praise thee.*

13 And again: *I will put my trust in him.* And again: *Behold I, and my children, whom God hath given me.*

14 Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil:

15 And might deliver them, who through the fear of death were all their life-time subject to bondage.

16 For (b) nowhere doth he take hold of the Angels: but of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like to his brethren, that he

Chap. II. (a) Ver. 10. *Perfect by suffering.* By suffering Christ was to enter into his glory. Luke xxiv. 26. which the apostle here calls being made perfect.

(b) Ver. 16. *No where doth he, &c.* That is, he never took upon him the nature of Angels, but that of man of the seed of Abraham.

might

might become a merciful and faithful high-priest with God, to make a reconciliation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

C H A P. III.

Christ is more excellent than Moses: and therefore we must stick to him by faith and obedience.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession JESUS.

2 Who is faithful to him that appointed him, as was also Moses in all his house.

3 For this man was counted worthy of more glory than Moses, by so much as he that hath built the house, hath more honour than the house.

4 For every house is built by some man: but he that created all things, is God.

5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be spoken:

6 But Christ as a Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

7 Wherefore as the Holy

Ghost saith: *To day if you shall hear his voice,*

8 *Harden not your hearts, as in the provocation; in the day of temptation in the desert,*

9 *Where your fathers tempted me, proved me, and saw my works*

10 *Forty years: For which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways,*

11 *As I have sworn in my wrath: If they shall enter into my rest.*

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilst it is called to day: lest any one of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end.

15 While it is said: *To day if you shall hear his voice, harden not your hearts, as in that provocation.*

16 For some who heard did provoke: but not all that came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it not with them that sinned, whose carcases were overthrown in the desert?

18 And to whom did he swear that they should not enter

ter

ter into his rest: but to them that were incredulous?

19 And we see that they could not enter in, because of unbelief.

CHAP. IV.

The Christian's rest: we are to enter into it, through Jesus Christ.

LET us fear therefore lest the promise being left of entering into his rest, any of you should be thought to be wanting.

2 For to us also it hath been declared as well as to them: but the word of hearing did not profit them, not being mixed with faith of those things they heard.

3 For we, who have believed, shall enter into rest; as he said: *As I have sworn in my wrath: If they shall enter into my rest:* and this when the works from the foundation of the world were finished.

4 For in a certain place he spoke of the seventh day thus: *And God rested the seventh day from all his works.*

5 And in this place again: *If they shall enter into my rest.*

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first

preached, did not enter in because of unbelief:

7 Again he limiteth a certain day, saying in David, *To day, after so long a time, as it is above said: To day if you shall hear his voice; harden not your hearts.*

8 For if (a) Jesus had given them rest; he would never have afterwards spoken of another day.

9 There remaineth therefore a day of rest for the people of God.

10 For he that is entered into his rest; the same also hath rested from his works, as God did from his.

11 Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief.

12 For the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is.

14 Seeing then that we have a great high priest that

Chap. IV. (a) Ver. 8. *Jesus.* Josue, who in Greek is called Jesus.

hath

hath passed into the heavens, JESUS the Son of God: let us hold fast our confession.

15 For we have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

CHAP. V.

*The office of a high priest.
Christ is our high priest.*

FOR every high priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity:

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

4 Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

5 So also Christ did not glorify himself to be made a high priest: but he that said to him: *Thou art my Son, this day have I begotten thee.*

6 As he saith also in another

place: *Thou art a priest for ever, according to the order of Melchisedech.*

7 Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence:

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And being consummated, he became the cause of eternal salvation to all that obey him,

10 Called by God a high priest according to the order of Melchisedech.

11 Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters; you have need to be taught again what are the first rudiments of the word of God: and you are become such as have need of milk, and not of strong meat.

13 For every one, that is a partaker of milk, is unskilful in the word of justice; for he is a little child.

14 But strong meat is for the perfect, for them who by use have their senses exercised to the discerning of good and evil.

CHAP. VI.

He warns them of the danger of falling by apostasy; and exhorts them to patience and perseverance.

WHEREFORE leaving (a) the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and of the imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For (b) it is impossible for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away; to be renewed again to penance, crucifying again to themselves the Son of God, and making a mockery of him.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God.

8 But that which bringeth forth thorns and briars, is rejected, and very near to a curse, whose end is to be burnt.

9 But, my dearly beloved, we trust better things of you, and nearer to salvation: though we thus speak.

10 For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you should shew forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For when God made promise to Abraham, because he had no one greater to swear by, he swore by himself,

Chap. VI. (a) Ver. 1. *The word of the beginning.* The first rudiments of the christian doctrine.

(b) Ver. 4. *It is impossible, &c.* The meaning is, that it is impossible for such as have fallen after baptism, to be again baptized: and very hard for such as have apostatized from the faith, after having received many great graces, to return again to the happy state from which they fell.

14 Saying:

14 Saying: *Surely blessing, I will bless thee, and multiplying, I will multiply thee.*

15 And so after he had patiently endured, he obtained the promise.

16 For men swear by one greater than themselves; and an oath, for confirmation, is the end of all their controversy.

17 Wherein God meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is impossible for God to lye, we may have the strongest comfort, who have fled for refuge, to hold fast the hope set before us.

19 Which we have as an anchor to the soul, sure and firm, and which entereth in even within the veil?

20 Where the fore-runner JESUS is entered for us, made a high priest for ever according to the order of Melchisedech.

CHAP. VII.

The priesthood of Christ, according to the order of Melchisedech, excels the Levitical priesthood, and puts an end both to that, and to the law.

FOR this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all: who first, by interpretation of *his name*, is king of justice: and then also king of Salem, that is, king of peace,

3 (a) Without father, without mother, without genealogy, having neither beginning of days, nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

5 And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, that which is less, is

Chap. VII. (a) Ver. 3. *Without father, &c.* Not that he had no father, &c. but that neither his father, nor his pedigree, nor his birth, nor his death is set down in scripture.

blessed by the better.

8 And here indeed, men that die, receive tithes : but there he hath witness, that he liveth.

9 And (as it may be said) even Levi who received tithes, paid tithes in Abraham :

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron ?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one gave attendance at the altar.

14 For it is evident that our Lord sprung out of Juda : in which tribe Moses spoke nothing concerning priests.

15 And it is yet far more evident ; if according to the

similitude of Melchisedech there arise another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life :

17 For he testifieth : *Thou art a priest for ever, according to the order of Melchisedech.*

18 There is verily a setting aside of the former commandment, for the weakness and unprofitableness thereof :

19 For the law brought nothing to perfection : but a bringing in of a better hope, by which we draw nigh to God.

20 And in as much as it is not without an oath, (for the others indeed were made priests without an oath ;

21 But this with an oath, by him that said to him : *The Lord hath sworn, and he will not repent : thou art a priest for ever.*)

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made (b) many priests, because,

(b) Ver. 23. *Many priests.* The apostle notes this difference between the high priests of the law, and our high priest Jesus Christ ; that they being removed by death, made way for their successors : whereas our Lord Jesus is a priest for ever, and hath no successor ; but liveth and concurreth for ever with his ministers, the priests of the new testament, in all their functions. 2dly, That no one priest of the law, nor all of

because, by reason of death, they were not suffered to continue :

24 But this, for that he continueth for ever, hath an everlasting priesthood.

25 Whereby he is able also to save for ever them that come to God by him : always living to (c) make intercession for us.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens :

27 Who needeth not daily (as the *other* priests) to offer sacrifices first for his own sins, and then for the people's : for this he did once, in offering himself.

28 For the law maketh men priests, who have infirmity : but the word of the oath, which was since the

law, the Son who is perfect^d for evermore.

CHAP. VIII.

More of the excellence of the priesthood of Christ ; and of the new testament.

NOW of the things which we have said, *this is* the sum : We have such an high priest, who is set on the right hand of the throne of majesty in the heavens,

2 A minister of (a) the Holies, and of the true tabernacle, which the Lord hath pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices : wherefore it is necessary that he also should have something to offer :

4 (b) If then he were on earth, he would not be a priest : seeing that there would be *others* to offer gifts according to the law,

of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest Jesus Christ, has offered once, and for ever.

(c) Ver. 25. *Make intercession*. Christ, as man, continually maketh intercession for us, by representing his passion to his Father.

Chap. VIII. (a) Ver. 2. *The Holies* ; that is, the sanctuary.

(b) Ver. 4. *If then he were on earth, &c.* That is, if he were not of a higher condition than the levitical order of earthly priests, and had not another kind of sacrifice to offer ; he should be excluded by them from the priesthood, and its functions, which by the law were appropriated to their tribe.

5 Who (c) serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: see (saith he) that thou make all things according to the pattern which was shewn thee on the mount.

6 But now he hath obtained a better ministry, by how much also he is the mediator of a better covenant, which is established on better promises.

7 For if that former had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them he saith: *Behold, the days shall come, saith the Lord: when I will make a new covenant with the house of Israel, and with the house of Juda,*

9 *Not according to the covenant, which I made with their fathers on the day when I took them by the hand to lead*

them out of the land of Egypt: for they continued not in my covenant: and I regarded them not saith the Lord:

10 *For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will give my laws into their mind, and I will write them in their heart: and I will be their God, and they shall be my people:*

11 *And (d) they shall not teach every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least to the greatest of them:*

12 *Because I will be merciful to their iniquities, and their sins I will remember no more.*

13 Now in saying (e) a new, he hath made the former old. And that, which decayeth and groweth old, is near its end.

CHAP. IX.

The sacrifices of the law were far inferior to that of Christ.

(c) Ver. 5. *Who serve unto &c.* The priesthood of the law and its functions were a kind of an example, and shadow of what is done by Christ in his church militant and triumphant, of which the tabernacle was a pattern.

(d) Ver. 11 *They shall not teach, &c.* So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him.

(e) Ver. 13 *A new, supply covenant.*

THE former indeed had also justifications of *divine* service, and a worldly sanctuary.

2 For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy.

3 And after the second veil, the tabernacle, which is called the Holy of Holies:

4 Having the golden censer, and the ark of the covenant covered about on every part with gold, in which was the golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the covenant,

5 And over it were the Cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

6 Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices.

7 But into the second, the high priest alone, once

a year; not without blood, which he offereth for his own, and the people's ignorance:

8 The Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing.

9 Which is a parable of the time then present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks,

10 And divers washings, and justices of the flesh, laid on them until the time (a) of correction.

11 But Christ being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained (b) eternal redemption.

Chap. IX. (a) Ver. 10 *Of correction.* viz. when Christ should correct and settle all things.

(b) Ver. 12. *Eternal redemption.* By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind: which no other priest could do; and he himself could do but once; because he could die but once.

13. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14. How much more shall the blood of Christ, who, through the Holy Ghost offered himself without spot to God, cleanse our conscience from dead works, to serve the living God?

15. And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

16. For where there is a testament; the death of the testator must of necessity come in.

17. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.

18. Whereupon neither was the first indeed dedicated without blood.

19. For when every commandment of the law had

been read by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20. Saying; *This is the blood of the testament, which God hath enjoined to you.*

21. The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood:

22. And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

23. It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.

24. For Jesus is not entered into the sanctuaries made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us:

25. Nor yet that he should (c) offer himself often, as the high priest entereth into the holy places every year with

(c) Ver. 25. *Offer himself often.* Christ shall never more offer himself in sacrifice, in that violent, painful and bloody manner, nor can there be any occasion for it; since by that one sacrifice upon the cross, he has furnished

with the blood of others :

26 For then he ought to have suffered often from the beginning of the world : but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed for men once to die, and after this the judgment :

28 So also Christ was offered once (*d*) to exhaust the sins of many ; the second time he shall appear without sin to them, that expect him, unto salvation.

C H A P. X.

Because of the insufficiency of the sacrifices of the law, Christ our high priest shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

FOR the law having a shadow of good things

to come, not the very image of the things, can never with the self-same sacrifices, which they offer continually every year, make the comers thereunto perfect :

2 For then (*a*) they would have ceased to be offered : because the worshippers once cleansed should have no conscience of sin any longer :

3 But in them there is made a commemoration of sins every year.

4 For it is impossible that with the blood of oxen and goats sins should be taken away.

5 Wherefore when he cometh into the world he saith : *Sacrifice and oblation thou wouldest not : but a body thou hast fitted to me :*

6 *Holocausts for sin did not please thee.*

7 *Then said I : Behold I come : in the head of the book it is written of me : that I*

nished the full ransom, redemption and remedy for all the sins of the world. But this hinders not but that he may offer himself daily in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls.

(*d*) Ver. 28. *to exhaust.* That is, to empty or draw out to the very bottom, by a plentiful and perfect redemption.

Chap. X. (*a*) Ver. 2. *They would have ceased.* If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is ; there would have been no occasion of so often repeating them ; as there is no occasion for Christ's dying any more for our sins.

should

should do thy will, O God.

8 In saying before : *Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee,* which are offered according to the law,

9 *Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.*

10 By the which will, we are sanctified by the oblation of the body of JESUS CHRIST once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins :

12 But this man offering one sacrifice for sins, for ever sitteth on the right hand of God,

13 From henceforth expecting, until his enemies be made his foot-stool.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify *this* to us. For after that he had said :

16 *And this is the covenant, which I will make with them after those days, saith*

the Lord. I will give my laws in their hearts, and on their minds will I write them :

17 *And their sins and iniquities I will remember no more.*

18 Now where there is a remission of these, (b) there is no more an oblation for sin.

19 Having therefore, brethren, a confidence in the entering into the Holies by the blood of Christ,

20 A new and living way, which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high priest over the house of God :

22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water,

23 Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised)

24 And let us consider one another to provoke unto charity and to good works :

25 Not forsaking our assembly, as some are accustomed, but comforting one another, and so much the more

(b) Ver. 18. *There is no more an oblation for sin*, where there is a full remission of sins, as in baptism ; there is no more occasion for a *sin offering* to be made for such sins already remitted : and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death.

as you see the day approaching.

26 For (c) if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of Judgment, and the rage of a fire, which shall consume the adversaries.

28 A man making void the law of Moses, dieth without any mercy under two or three witnesses :

29 How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the covenant unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace ?

30 For we know him that hath said : *Vengeance, belongeth to me, and I will repay.* And again : *The Lord shall judge his people.*

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being

illuminated, you indured a great fight of afflictions,

33 And on the one hand indeed, by reproaches and tribulations were made a gazing stock ; and on the other, became companions of them that were used in such sort.

34 For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you : that, doing the will of God, you may receive the promise.

37 For yet a little, and a very little while, and he that is to come, will come, and will not delay.

38 But my just man liveth by faith : but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

(c) Ver. 26. *If we sin wilfully.* He speaks of the sin of wilful apostacy from the known truth ; after which, as we cannot be baptized again, we cannot expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism : but we have rather all manner of reason to look for a dreadful judgment ; the more because apostates from the known truth seldom or never have the grace to return to it.

C H A P. XI.

What faith is: its wonderful fruits and efficacy, demonstrated in the fathers.

NOW faith is the substance of things to be hoped for, the evidence of things that are not seen.

2 For by this the ancients obtained a testimony.

3 By faith we understand that the world was framed by the word of God; that visible things might be made from invisible.

4 By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death, and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God: for he that cometh to God, must believe that he is, and is a rewarder of them that seek him.

7 By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he

condemned the world: and was instituted heir of the justice which is by faith.

8 By faith (a) he that is called Abraham, obeyed, to go out into a place which he was to receive for an inheritance: and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city that hath foundations; whose builder and maker is God.

11 By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised.

12 For which cause there sprung, even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea-shore, innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing, that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

Chap. XI. (a) Ver. 8. *He that is called Abraham*; or, Abraham being called.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return:

16 But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Isaac; and he that had received the promises, offered up his only begotten son:

18 To whom it was said: *In Isaac shall thy seed be called:*

19 Accounting that God is able to raise up even from the dead: from whence also he received him (b) for a parable.

20 By faith also Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob, when he was dying, blessed each of the sons of Joseph: and (c)

worshipped the top of his rod.

22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents; because they saw he was a comely babe, and they feared not the king's edict.

24 By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter,

25 Choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians: for he looked unto the reward.

27 By faith he left Egypt, not fearing the fierceness of

(b) Ver. 19. *For a parable*; that is, as a figure of Christ, slain, and coming to life again.

(c) Ver. 21. *Worshipped the top of his rod*. The apostle here follows the ancient greek bible of the 70 interpreters (which translates in this manner Gen. xlvii. v. 31.) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or scepter of Joseph, as to a figure of Christ's scepter and kingdom, as an instance and argument of his faith. But Protestants, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost.

the king : for he endured as seeing him that is invisible.

28 By faith he celebrated the pasch, and the shedding of the blood : that he, who destroyed the first-born, might not touch them.

29 By faith they passed through the red sea, as by dry land ; which the Egyptians attempting, were swallowed up.

30 By faith the walls of Jericho fell down, by the going round them seven days.

31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say ? For the time would fail me to tell of Gedeon, of Barac, of Samson, of Jephte, of David, of Samuel, and of the prophets :

33 Who through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of the aliens.

35 Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

36 And others had trial of mockeries and stripes, more-

over also of bands and prisons :

37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted :

38 Of whom the world was not worthy ; wandering in deserts, in mountains, and in dens, and in caves of the earth.

39 And all these being approved by the testimony of faith, received not the promise.

40 God providing some better thing for us, that they should not be perfected without us.

CHAP. XII.

Exhortation to constancy under their crosses. The danger of abusing the grace of the new testament.

AND therefore we also having so great a cloud of witnesses over us, laying aside every weight, and the sin that surroundeth us, let us run by patience to the fight that is set before us :

2 Looking on JESUS the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

3 For think diligently upon him that endured such opposition

tion from finners against himself: that you be not wearied, fainting in your minds.

4 For you have not yet resisted unto blood, striving against sin:

5 And you have forgotten the consolation, which speaketh to you, as to children, saying: *My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.*

6 For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth.

7 Persevere under correction. God dealeth with you as with *his* sons: for what son is *there*, whom the father doth not correct?

8 But if you be without chastisement, whereof all are made partakers; then are you bastards, and not sons.

9 Moreover we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much more obey the father of spirits, and live?

10 And they indeed for a few days chastised us according to their own pleasure: but he, for our profit, that we might be partakers of his holiness.

11 Now no chastisement for the present seemeth to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see God:

15 Looking diligently lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be defiled:

16 Lest there be any fornicator, or profane person as Esau: who for one mess sold his first-birth-right:

17 For know ye that afterwards when he desired to inherit the blessing, he was rejected: for (a) he found no place of repentance, although with tears he had sought it.

18 For you are not come to the mountain that might be touched, and the burning fire,

Chap. XII. (a) Ver. 17. *He found*, &c. that is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother Jacob.

nor to a whirl-wind, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them.

20 For they did not endure that which was said : *And if so much as a beast shall touch the mount, it shall be stoned.*

21 And so terrible was that which was seen, Moses said : I am frightened, and tremble.

22 But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels,

23 And to the church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect,

24 And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

25 See that you refuse not him that speaketh. For if they escaped not who refused him that spoke upon earth ; much more *shall not we*, that turn away from him that

speaketh to us from heaven.

26 Whose voicethen moved the earth : but now he promiseth, saying : *Yet once ; and I will move not only the earth, but heaven also.*

27 And in that he saith *Yet once* : he signifieth the translation of the moveable things, as of things that are made, that those things may remain which are immoveable.

28 Wherefore we receiving an immoveable kingdom, have grace : whereby let us serve pleasing God, with fear and reverence.

29 For our God is a consuming fire.

C H A P. XIII.

Divers admonitions and exhortations.

LET fraternal charity abide in you.

2 And hospitality do not forget, for by this some, being not aware of it, have entertained Angels.

3 Remember them that are in bands, as if you were bound with them ; and them that are afflicted, as being yourselves also in the body.

4 (a) Marriage honourable in all, and the bed undefiled. For, fornicators and adulterers God will judge.

Chap. XIII. (a) Ver. 4. Or *let marriage be honourable in all*. It is a warning to married people, not to abuse the sanctity of their state, by any liberties, or irregularities contrary thereunto.

5 Let

5 Let your manners be without covetousness, contented with such things as you have: For he hath said: *I will not leave thee, neither will I forsake thee.*

6 So that we may confidently say: *The Lord is my helper: I will not fear what man shall do unto me.*

7 Remember your prelates who have spoken to you the word of God: whose faith follow, considering the end of their conversation.

8 JESUS Christ yesterday, and to day: and he is the same for ever.

9 Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore JESUS also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore to him without the camp; bearing (b) his reproach.

14 For here we have no lasting city: but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of lips giving glory to his name.

16 And do not forget to do good and to impart; for by such sacrifices God's favour is obtained.

17 Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief: for this is not expedient for you.

18 Pray for us: for we trust we have a good conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord JESUS Christ, in the blood of the everlasting covenant,

21 Fit you in all goodness, that you may do his will: doing in you that which is well-pleasing in his sight, through JESUS Christ: to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you suffer this

(b) Ver. 13. His reproach. His cross.

word of consolation. For I have written to you in a few words.

23 Know ye that our brother Timothy is set at liberty : with whom (if he come shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren of Italy salute you.

25 Grace be with you all. Amen.

The (a) Catholick EPISTLE of St. JAMES *the Apostle.*

CHAP. I.

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger; and not hearers only, but doers of the word. Of bridling the tongue, and of clean religion.

JAMES the servant of God, and of our Lord JESUS Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy, when you shall fall into divers temptations :

3 Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work : that you may be perfect and entire, failing in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not : and it shall be given him.

6 But let him ask in faith,

nothing wavering: For he that wavereth, is like a wave of the sea, which is driven and tossed about with the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his being exalted ;

10 But the rich, in his being low, because as the flower of the grass he shall pass away.

11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty

Chap. I. (a) *Catholick*. This Epistle is called *Catholick* or *universal* ; because it is not written to any one particular church or congregation ; but to the faithful in general.

of

of the shape thereof perished : so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say that he is tempted by God : for God is not a tempter of evils ; and he tempteth no man.

14 But every man is tempted being drawn away by his own concupiscence, and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is compleated begetteth death.

16 Do not err therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.

18 For of his own will hath he begotten us by the word of truth, that we might be (b) some beginning of his creatures.

19 You know, my dearest brethren. And let every man be swift to hear ; but slow to

peak, and slow to anger.

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer ; he shall be compared to a man beholding his natural countenance in a glass.

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work ; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 This is clean religion and undefiled before God and the Father : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

(b) Ver. 18. *Some beginning* ; that is, a kind of first fruits of his creatures.

CHAP. II.

*Against respect of persons.
The danger of transgressing
one point of the law. Faith
is dead without works.*

MY brethren, have not the faith of our Lord Jesus Christ of glory (a) with respect of persons.

2 For if there come into your assembly a man having a gold ring, in gay apparel, and there come in also a poor man in mean attire,

3 And you have respect to him that is clothed with the fine apparel, and say to him: Sit thou here in a good place; and say, to the poor man: Stand thou there, or sit under my foot-stool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Harken, my dearest brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath

promised to them that love him?

6 But you have dishonoured the poor man. Do not the rich oppress you by might; and do not they draw you before the judgment seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the scriptures; *Thou shalt love thy neighbour as thyself*; you do well:

9 But if you have respect to persons, you commit sin, being reprov'd by the law as transgressors.

10 Now whosoever shall keep the whole law, but offend in one point, is become (b) guilty of all.

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill: thou art become a transgressor of the law.

Chap. II. (a) Ver. 1. *With respect of persons.* The meaning is, that in matters relating to faith, the administering of the sacraments, and other spiritual functions in God's church, there should be no *respect of persons*: but that the souls of the poor should be as much regarded as those of the rich.

(b) Ver. 10. *Guilty of all*; that is, he becomes a transgressor of the law, in such a manner, that the observing of all other points will not avail him to salvation: for he despises the lawgiver; and breaks through the great and general commandment of charity, which is the fulfilling of the whole law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 And if a brother or sister be naked, and want daily food,

16 And one of you say to them: Go in peace, be you warmed and filled: yet give them not those things that are necessary for the body, what shall it profit?

17 Even so faith, if it has not works, is dead in itself.

18 But some man will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee my faith, by works.

19 Thou believest that there is one God: Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, offering up Isaac his son upon the altar?

22 Seest thou that faith did co-operate with his works: and by works faith was made perfect?

23 And the scripture was fulfilled, saying: *Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.*

24 Do you see that by works a man is justified; and not by faith only?

25 And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For as the body without the spirit is dead; so also faith without works is dead.

CHAP. III.

Of the evils of the tongue. Of the differences between the earthly and heavenly wisdom.

BE not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.

4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governour willeth.

5 Even

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire what a great wood it kindleth.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell.

7 For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed by the nature of man:

8 But the tongue no man can tame; a restless evil, full of deadly poison.

9 By it we bless God and the Father: and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth, out of the same hole, sweet and bitter water?

12 Can the fig-tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions

in your hearts; glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, devilish.

16 For where envying and contention is, there is inconsistency, and every evil work.

17 But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 And the fruit of justice, is sown in peace, to them that make peace,

CHAP. IV.

The evils that flow from yielding to concupiscence, and being friends to this world. Admonitions against pride, detraction, &c.

FROM whence are wars and contentions among you? Come they not hence? from your concupiscences, which war in your members?

2 You covet, and have not: you kill, and envy: and cannot obtain. You contend and war, and you have not, because you ask not.

3 You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world,

world, is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God.

5 Or do you think that the scripture saith in vain: *To envy doth the spirit covet which dwelleth in you?*

6 But he giveth greater grace. Wherefore he saith: *God resisteth the proud, and giveth grace to the humble.*

7 Be subject therefore to God, but resist the devil, and he will fly from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy, into sorrow.

10 Be humbled in the sight of the Lord, and he will exalt you.

11 Detract not one another, my brethren. He that detraeth his brother, or he that judgeth his brother, detraeth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, and judge, that is able to destroy and to deliver.

13 But who art thou that judgest thy neighbour? Behold now, you that say: To day or to morrow we will go into such a city, and there

we will spend a year, and will traffick, and make our gain:

14 Whereas you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will; and, If we shall live, we will do this or that.

16 But now you rejoice in your arrogancies. All such rejoicing is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

A word to the rich that oppress the poor. Exhortations to patience, and to avoid swearing. Of the anointing the sick, confession of sins, and fervour in prayer.

GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted: and your garments are moth-eaten.

3 Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped down

down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entred into the ears of the Lord of sabaoth.

5 You have feasted upon earth; and in riotousness you have nourished your hearts, in the day of slaughter.

6 You have condemned and put to death the just one, and he resisted you not.

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husband-man waiteth for the precious fruit of the earth; patiently bearing till he receive the early and the latter.

8 Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand.

9 Grudge not, brethren, one against another, that you may not be judged. Behold, the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke

in the name of the Lord.

11 Behold we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be: yea, yea: no, no: that you fall not under judgment.

13 Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing.

14 Is any man sick among you? (a) Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 (b) Confess therefore your sins one to another; and pray one for another, that

Chap. V. (a) Ver. 14. *Let him bring in, &c.* See here a plain warrant of scripture for the sacrament of extreme unction.

(b) Ver. 16. *Confess your sins one to another.* That is, to the priests of the church, whom, ver. 14, he had ordered to be called for, and brought in to the sick.

you

you may be saved: for the continual prayer of a just man availeth much.

17 Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

18 And he prayed again: and the heaven gave rain, and the

earth brought forth her fruit.

19 My brethren, if any of you err from the truth, and one convert him:

20 He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

The first EPISTLE of St. PETER the APOSTLE.

CHAP. I.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life; into which we are to enter by many tribulations. He exhorts to holiness of life; considering the holiness of God, and our redemption by the blood of Christ.

PETER an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,

2 According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead,

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4 Unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you,

5 Who by the power of God are kept by faith unto salvation, ready to be revealed in the last time.

6 Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations:

7 That the trial of your faith, much more precious than gold (which is tried by the fire) may be found unto praise and glory and honour, at the appearing of Jesus Christ:

8 Whom having not seen,
P you

you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified;

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired and diligently searched, who prophesied of the grace to come in you:

11 Searching what or what manner of time the spirit of Christ in them did signify: when it fore-told those sufferings that are in Christ, and the glories that should follow:

12 To whom it was revealed, that not to themselves, but to you they ministered those things, which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the Angels desire to look.

13 Wherefore having the reins of your mind girt up, being sober, trust perfectly in the grace which is offered you at the revelation of Jesus Christ:

14 As children of obedience, not fashioned according to the former desires of your ignorance:

15 But according to him that hath called you, who is holy, be you also in all manner of conversation holy:

16 Because it is written: *You shall be holy, for I am holy.*

17 And if you invoke as Father him who, without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here.

18 Knowing that you were nor redeemed with corruptible things *such as* gold or silver, from your vain conversation of the tradition of your fathers:

19 But with the precious blood of Christ, as of a lamb unspotted and undefiled:

20 Fore-known indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him up from the dead, and gave him glory, that your faith and hope might be in God:

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible by the word of God who liveth and remaineth for ever:

24 *For all flesh is as grass: and all the glory thereof as the flower of the grass: the grass is withered, and the flower thereof is fallen away.*

25 *But the word of the Lord endureth for ever. And this*

this is the word which hath been preached among you.

C H A P. II.

We are to lay aside all guile, and go to Christ the living stone: and as being now his people, walk worthily of him, with submission to superiors, and patience under sufferings

WHEREFORE laying away all malice, and all guile, and dissimulations, and enyies, and all detractions,

2 As new born babes, desire the rational milk without guile; that thereby you may grow unto salvation:

3 If so be you have tasted that the Lord is sweet.

4 Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by J E S U S Christ.

6 Wherefore it is contained in the scripture: *Behold I lay in Sion a chief corner-stone, elect, precious: And he that shall believe in him, shall not be confounded,*

7 To you therefore, that believe, honour: but to them that believe not, *the stone which the builders rejected, the same is made the head of the corner:*

8 And a stone of stumbling,

and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set.

9 But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his admirable light,

10 *Who in time past were not a people: but are now the people of God: Who had not obtained mercy; but now have obtained mercy.*

11 Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul;

12 Having your conversation good among the gentiles: that whereas they speak against you as evil doers, considering you by *your* good works, they may give glory to God in the day of visitation.

13 Be ye subject therefore to every human creature for God's sake: whether it be to the king, as excelling:

14 Or to governors as sent by him for the punishment of evil doers, and for the praise of the good:

15 For so is the will of God, that by doing well you may put to silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak for naughtiness, but as the servants of God.

17 Honour all men : love the brotherhood : fear God : honour the king.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward.

19 For this is thanks-worthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if committing sin and being buffeted *for it* you endure ? But if doing well you suffer patiently ; this is thanks-worthy before God.

21 For unto this are you called : because Christ also suffered for us, leaving you an example that you should follow his steps.

22 *Who did no sin, neither was guile found in his mouth :*

23 Who, when he was reviled, did not revile : when he suffered, he threatened not : but delivered himself to him that judged him unjustly :

24 Who his ownself bore our sins in his body upon the tree : that we being dead to sins, should live to justice : by whose stripes you were healed.

25 For you were as sheep going astray : but you are now converted to the shepherd and bishop of your souls.

C H A P. III.

How wives are to behave to their husbands : what ornaments they are to seek.

Exhortations to divers virtues.

IN like manner also let wives be subject to their husbands : that if any believe not the word, they may be won without the word, by the conversation of the wives,

2 Considering your chaste conversation with fear.

3 Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel :

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.

5 For after this manner heretofore the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands.

6 As Sara obeyed Abraham, calling him lord : whose daughters you are, doing well, and not fearing any disturbance.

7 Ye husbands likewise dwelling with them according to knowledge, giving honour to the woman as to the weaker vessel, and as to the coheirs of the grace of life : that your prayers be not hindered.

8 And finally be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble :

9 Not

9 Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

10 *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.*

11 *Let him decline from evil, and do good: let him seek after peace, and follow it:*

12 *Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things.*

13 And who is he that can hurt you, if you be zealous of good?

14 But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terrour, and be not troubled,

15 But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason

of that hope which is in you.

16 But with modesty and fear, leaving a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

18 Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit.

19 In which also he came and preached to those (a) spirits that were in prison:

20 Which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls were saved by water.

21 (b) Whereunto baptism being of the like form, now saveth you also: (c) not the put-

Chap. III. (a) Ver. 19. *Spirits in prison.* See here a proof of a third place, or middle state of souls: for these spirits in prison, to whom Christ went to preach, after his death, were not in heaven; nor yet in the hell of the damned: because heaven is no prison; and Christ did not go to preach to the damned.

(b) Ver. 21. *Whereunto baptism, &c.* Baptism is said to be of the like form with the water by which Noe was saved: because the one was a figure of the other.

(c) Ibid. *Not the putting away, &c.* As much as to say, that

putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of JESUS CHRIST,

22 Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

CHAP. IV.

Exhortations to cease from sin: to mutual charity; to do all for the glory of God; to be willing to suffer for Christ.

CHRIST therefore having suffered in the flesh, be you also armed with the same thought, for he that hath suffered in the flesh, hath ceased from sins:

2 That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil of you.

5 Who shall give account to him, who is ready to judge the living and the dead.

6 For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh: but may live according to God in the Spirit.

7 But the end of all is at hand. Be prudent therefore, and watch in prayers.

8 But before all things have a constant mutual charity among yourselves: for charity covereth the multitude of sins.

9 Using hospitality one towards another without murmuring:

10 As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the words of God: If any man minister, let him do it as of the power, which God admiſteth: that in all things God may be honoured through JESUS

that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt: but from its purging the conscience from sin: when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of satan with all his works; and the obedience to God's commandments. Christ:

Christ: to whom is glory and dominion for ever and ever. Amen.

12 Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you:

13 But if you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed you may also be glad with exceeding joy.

14 If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory and power of God, and that which is his spirit, resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a rai'er, or a coveter of other mens things.

16 But if as a Christian, let him not be ashamed: but let him glorify God in this name.

17 For the time is that judgment should begin at the house of God. And if first at us: what shall be the end of them that believe not the gospel of God?

18 And if the just man shall (a) scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them also that suffer according to the will of God commend

their souls in good deeds to the faithful Creator.

CHAP. V.

He exhorts both priests and laity, to their respective duties, and recommends to all humility, and watchfulness.

THE ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come:

2 Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: and not for filthy lucre's sake, but voluntarily:

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4 And when the prince of pastors shall appear, you shall receive a never-fading crown of glory.

5 In like manner ye young men be subject to the ancients. And do ye all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace.

6 Be you humbled therefore under the mighty hand

Chap. IV. (a) Ver. 18. *Scarcely*; That is, not without much labour and difficulty.

of God, that he may exalt you in the time of visitation :

7 Casting all your care upon him, for he hath care of you.

8 Be sober, and watch ; because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour :

9 Whom resist ye, strong in faith ; knowing that the same affliction befalleth your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory in Christ JESUS, after that you have suffered a little, will

himself perfect you ; and confirm you, and establish you.

11 To him be glory and dominion for ever and ever, Amen.

12 By Silvanus, a faithful brother unto you, as I think, I have written briefly : beseeching and testifying, that this is the true grace of God, wherein you stand.

13 The church that is in Babylon, elected together with you, saluteth you ; and so doth my son Mark.

14 Salute one another with a holy kiss. Grace be to all you that are in Christ JESUS. Amen.

The second EPISTLE of St. PETER the APOSTLE.

CHAP. I.

He exhorts them to join all other virtues with their faith ; in order to secure their salvation.

SIMON Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us, by the justice of our God and Saviour Jesus Christ.

2 Grace and peace be

multiplied to you in the knowledge of God, and of Christ JESUS our Lord.

3 As all things of his divine power, which appertain to life and godliness, are given us, through the knowledge of him who hath called

called us by his own proper glory and virtue.

4 By whom he hath given us most great and precious promises : that by these you may be made partakers of the divine nature : flying the corruption of that concupiscence which is in the world.

5 And you, giving all diligence, join with your faith, virtue, and with virtue, knowledge,

6 And with knowledge, abstinence, and with abstinence, patience, and with patience, godliness,

7 And with godliness, brotherly love, and with brotherly love, charity.

8 For if these things be with you, and abound; they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins.

10 Wherefore, brethren, labour the more that by good works you may make your calling and election sure : for doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord

and Saviour Jesus Christ.

12 For which cause I will begin to put you always in remembrance of these things ; though indeed you know them, and are confirmed in the present truth.

13 But I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

14 Being assured that the laying away of *this* my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.

15 And I will do my endeavour, that you may also often have, after my decease, whereby you may keep a memory of these things.

16 For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ ; but having been made eye-witnesses of his majesty.

17 For he received from God the Father honour and glory ; this voice coming down to him from the excellent glory: *This is my beloved Son, in whom I am well pleased, hear ye him.*

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 We

19 We have also the more firm propheticall word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Understanding this first, that no prophecy of scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost.

C H A P. II.

He warns them against false teachers, and foretels their punishment.

BUT there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in (a) sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction.

2 And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of.

3 And through covetousness shall they, with feigned words, make merchandize of you: whose judgment now of a long time lingereth not, and their destruction

tion slumbereth not.

4 For if God spared not the angels that sinned, but delivered them to infernal ropes, drawn down to the lower hell, unto torments, to be reserved unto judgment.

5 And spared not the original world, but preserved Noe the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly.

6 And reducing the cities of the Sodomites, and of the Gomorrhites into ashes, condemned them to be overthrown; making them an example to those that should after act wickedly.

7 And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked.

8 For in sight and hearing he was just; dwelling among them who from day to day vexed the just soul with unjust works.

9 The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented:

10 And especially them who walk after the flesh in the lust of uncleanness, and despise governments, audacious, pleasing themselves,

Chap. II. (a) *Sects of perdition*; that is, heresies destructive of salvation.

they

they fear not to bring in sects, blaspheming :

11 Whereas Angels who are greater in strength and power, (b) bring not a cursing judgment against them.

12 But these men, as irrational beasts, naturally tending to the snare, and to destruction, blaspheming those things which they know not, shall perish in their corruption ;

13 Receiving the reward of injustice, counting pleasure (c) the delights of a day ; stains and blemishes, flowing in delicacies, rioting in their feasts with you,

14 Having eyes full of adultery, and of sin that ceaseth not ; alluring unstable souls, having their heart exercised with covetousness, children of malediction :

15 Leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity :

16 But had a check of his madness ; the dumb beast used to the yoke, which speaking with man's voice,

forbad the folly of the prophet.

17 These are wells without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

18 For, speaking swelling words of vanity, they allure, through the desires of fleshly riotousness, those who had escaped a little from them that converse in error :

19 Promising them liberty, whereas they themselves are the slaves of corruption : for by whom a man is overcome, of the same also he is the slave.

20 For if, flying from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they be again intangled in them, and overcome ; their latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy

(b) Ver. 11. *Bring not a cursing judgment*, &c. that is, they use no railing, nor cursing sentence ; not even in their conflicts with the evil angels. See St. Jude, ver. 9.

(c) Ver. 13. *The delights of a day* ; that is, the short delights of this world, in which they place all their happiness.

commandment, which was delivered to them.

22 For, that of the true proverb hath happened to them, the dog is returned to his own vomit, and the sow that was washed, to her wallowing in the mire.

CHAP. III.

Against scoffers denying the second coming of Christ, he declares the sudden dissolution of this world; and exhorts to holiness of life.

BEHOLD this is the second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind :

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts:

4 Saying : Where is his promise, or his coming ? for since the time that the fathers slept, all things continue as *they were* from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water, and through water, consisting by the word of God :

6 Whereby the world that

then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

8 But be not ignorant, my beloved, of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine : but dealeth patiently for your sake, not willing that any should perish; but that all should return to penance.

10 But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works that are in it shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversations and godliness.

12 Looking for and hastening unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat of fire.

13 But we look for new heavens and a new earth according to his promise, in which justice dwelleth.

14 Where-

14 Wherefore, dearly beloved, seeing that you look for these things, be diligent that you may be found undefiled and unspotted to him in peace.

15 And account the long suffering of our Lord, salvation: as also our most dear brother Paul, according to the wisdom given to him, hath written to you;

16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearn-

ed and unstable wrest, as *they do* also the other scriptures, to their own destruction.

17 You therefore, brethren, knowing these things before, take heed; lest being led aside by the error of the unwise, you fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord, and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

The first EPISTLE of St. JOHN the APOSTLE.

CHAP. I.

He declares what he has seen and heard of Christ (who is the life eternal) to the end that we may have fellowship with God, and all good through him. Yet so if we confess our sins.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life:

2 For the life was manifested; and we have seen, and do bear witness, and declare unto you the eternal life which was with the Father, and hath appeared to us:

VOL. II.

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from

Q

tion which we have heard from him, and declare unto you : That God is light, and in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth.

7 But if we walk in the light, as he also is in the light ; we have fellowship one with another, and the blood of JESUS CHRIST his Son cleanseth us from all sin.

8 If we say that we have no sin ; we deceive ourselves, and the truth is not in us.

9 If we confess our sins ; he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned ; we make him a liar, and his word is not in us.

C H A P. II.

Christ is our Advocate : we must keep his commandments, and love one another. We must not love the world, nor give ear to new teachers ; but abide by the spirit of God in the church.

MY little children, these things I write to you

that you may not sin. But if any man sin, we have an advocate with the Father, JESUS CHRIST the just :

2 And he is the propitiation for our sins : and not for ours only, but also for those of the whole world.

3 And by this we know that (a) we know him, if we keep his commandments.

4 He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him :

5 But he that keepeth his word, in him in very deed the charity of God is perfected : and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

8 Again (b) a new commandment I write to you, which thing is true, both in

Chap. II. (a) Ver. 3. *We know him, if we keep his commandments.* He speaks of that *practical knowledge* by love and affection, which can only be proved by our keeping his commandments ; and without which, we cannot be said to know God, as we should do.

(b) Ver. 8. *A new commandment, viz.* The commandment of love, which was first given in the old law ; but was renewed and extended by Christ. See *John xiii. 33.*

him

him and in you : because the darkness is passed, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and there is no scandal in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth : because the darkness hath blinded his eyes.

12 I write to you, little children, because your sins are forgiven you for his name's sake.

13 I write to you, fathers, because you have known him, who is from the beginning. I write to you, young men, because you have overcome the wicked one.

14 I write to you, babes, because you have known the Father. I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him :

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life : which is not of the Father, but is of the world.

17 And the world passeth away, and the concupiscence thereof. But he that doth the will of God, abideth for ever.

18 Little children, (c) it is the last hour : and as you have heard that Antichrist cometh : even now there are become (d) many Antichrists : whereby we know that it is the last hour.

19 They went out from us, but (e) they were not of us. For if they had been of us, they would no doubt have remained with us : but that they may be manifest, that they are not all of us.

20 But you have (f) an unction from the Holy one,

(c) Ver. 18. *It is the last hour*, that is, it is the last age of the world.

Ibid. (d) *Many Antichrists*, that is, many hereticks, enemies of Christ and his church, and forerunners of the great Antichrist.

(e) Ver. 19. *They were not of us*. That is, they were not solid, steadfast, genuine Christians, otherwise they would have remained in the church,

(f) Ver. 20. *An unction from the Holy one*. That is, grace and wisdom from the Holy Ghost.

and (g) know all things.

21 I have not written to you as to them that know not the truth, but as to them that know it : and that no lye is of the truth.

22 Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also.

24 As for you, let that which you have heard from the beginning, abide in you : If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.

25 And this is the promise which he hath promised us, eternal life.

26 These things have I written to you concerning them that seduce you.

27 And as for you, let the unction, which you have received from him, abide in you. And (b) you have no need that any teach you : but as his unction teacheth you of all things, and it is truth, and is no lye. And as it hath taught you : abide in him.

28 And now, little children, abide in him : that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know, that he is just, know ye, that every one also, who doth justice, is born of him.

CHAP. III.

Of the love of God to us : how we may distinguish the children of God, and those of the devil. Of loving one another, and of purity of conscience.

BEHOLD what manner of charity the Father hath

(g) Ibid. *Know all things.* The true children of God's church, remaining in unity, under the guidance of their lawful pastors, partake of the grace of the Holy Ghost, promised to the church and her pastors ; and have in the church all necessary knowledge and instruction : so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members.

(b) Ver. 27. *You have no need, &c.* You want not to be taught by any of these men, who, under pretence of imparting more knowledge to you, seek to seduce you (ver. 26.) since you are sufficiently taught already, and have all knowledge and grace in the Church, with the unction of the Holy Ghost ; which these new teachers have no share in.

owed

bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him.

2 Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4 Whosoever committeth sin, committeth also (a) iniquity: and sin is iniquity.

5 And you know that he appeared to take away our sins: and in him there is no sin.

6 Whosoever abideth in him, (b) sinneth not: and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no man deceive you. He that doth justice, is just: as he also is just.

8 He that committeth sin, is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of

God appeared, that he might destroy the works of the devil.

9 Whosoever is born of God, (c) doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother.

11 For this is the declaration, which you have heard from the beginning, that you should love one another.

12 Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's, just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death:

15 Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself.

Chap. III. (a) Ver. 4. *Iniquity ἀνομία*, transgression of the law.

(b) Ver. 6. *Sinneth not*, viz. mortally. See chap. i. 8.

(c) Ver. 9. *Doth not commit sin*: that is, as long as he keepeth in himself this seed of grace, and this divine generation, by which he is born of God. But then he may fall from this happy state, by the abuse of his free-will, as appears from Rom. xi. 20, 21, 22. 1. Cor. ix. 27. chap. x. 12. Philip. ii. 12. Revel. iii. 11.

16 In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight shall persuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 And whatsoever we shall ask, we shall receive of

him: because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment; that we should believe in the name of his Son Jesus Christ: and love one another, as he hath given commandment unto us.

24 And he that keepeth his commandments, abideth in him, and he in him: and in this we know that he abideth in us, by the Spirit which he hath given us.

C H A P. IV.

What spirits are of God, and what not. We must love one another, because God has loved us.

DEARLY beloved, believe not every spirit, but (a) try the spirits whether they be of God: because many false prophets are gone out into the world.

2 By this is the spirit of God known: (b) every spi-

Chap. IV. (a) Ver. 1. *Try the spirits*, viz. by examining whether their teaching be agreeable to the rule of the Catholick faith, and the doctrine of the church. For as he says, ver. 6. *He that knoweth God heareth us* [the pastors of the church] *By this we know the spirit of truth, and the spirit of error.*

(b) Ver. 2. *Every spirit which confesseth*, &c. not that the confession of this point of faith alone, is, at all times, and in all cases, sufficient: but that with relation to that time, and for that part of the Christian doctrine, which was then particularly to be confessed, taught, and maintained against the hereticks of those days; this was the most proper token, by which true teachers might be distinguished from the false.

rit, which confesseth that JESUS Christ is come in the flesh, is of God :

3 And every spirit, (c) that dissolveth JESUS, is not of God : and this is Antichrist, of whom you have heard that he cometh, and (d) he is now already in the world.

4 You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the world.

5 They are of the world : therefore of the world they speak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us : He that is not of God, heareth us not : By this we know the spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another : for charity is of God. And every one, that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God : for God is charity.

9 By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him.

10 In this is charity : not as though we had loved God, but because he first loved us, and sent his Son to be a propitiation for our sins.

11 My dearest, if God hath so loved us ; we also ought to love one another.

12 No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 In this we know that we abide in him, and he in us ; because he hath given us of his spirit :

14 And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world.

15 Whosoever shall confess that JESUS is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity ; and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment : because as he is, we also are in this world.

(c) Ver. 3. *That dissolveth Jesus*, viz. either by denying his humanity, or his divinity.

(d) Ibid. *He is now already in the world*. Not in his person, but in his spirit, and in his precursors.

18 (e) Fear is not in charity: but perfect charity casteth out fear; because fear hath pain. And he that feareth, is not perfected in charity.

19 Let us therefore love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?

21 And this commandment we have from God, that he, who loveth God, love also his brother.

C H A P. V.

Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ.

Of faith in his name, and of sin that is, and is not to death.

WHOSOEVER believeth that Jesus is the Christ, (a) is born of God: and every one that loveth him that begot, loveth him also who is born of him.

2 In this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the charity of God, that we keep his commandments; and his commandments are not heavy.

4 For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the

(e) Ver. 18. *Fear is not in charity, &c.* Perfect charity, or love, banisheth *human fear*, that is, the fear of men; as also all *perplexing fear*, which makes men mistrust or despair of God's mercy; and that kind of *servile fear*, which makes them fear the punishment of sin more than the offence of God. But it no ways excludes the wholesome *fear of God's judgments*, so often recommended in holy writ; nor that *fear and trembling*, with which we are told to work out our salvation. *Phil. ii. 12.*

Chap. V. (a) Ver. 1. *Is born of God*; that is, is justified, and become a child of God: which is to be understood; provided the belief of this fundamental article of the christian faith, be accompanied with all the other conditions, which, by the word of God, and his appointment, are also required to justification: such as a general belief of all that God has revealed and promised; hope, love, repentance, and a sincere disposition to keep God's holy law and commandments.

world

world, (b) our faith.

5 Who is he that overcometh the world, but he that believeth that JESUS is the Son of God ?

6 This is he that (c) came by water and blood, JESUS Christ ; not by water only, but by water and blood : and it is the Spirit which testifieth, that Christ is the truth.

7 For there are three that bear testimony in heaven, the Father, the Word, and the Holy Ghost : and these three are one.

8 And there are three that bear testimony on earth, (d) the Spirit, the water, and the blood ; and these three are one.

9 If we receive the testimony of men, the testimony of God is greater : for this is the testimony of God, which is greater, because he hath testified of his Son.

10 He that believeth in the Son of God, hath the testimony of God in him-

self. He that believeth not the Son, maketh him a liar ; because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life ; and this life is in his Son.

12 He that hath the Son, hath life : he that hath not the Son, hath not life.

13 These things I write to you, that you may know that you have eternal life, *you* who believe in the name of the Son of God.

14 And this is the confidence which we have towards him ; that whatsoever we shall ask according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask : we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a sin *which* is not to death, let him ask, and life shall be given to

(b) Ver. 4. *Our faith* : not a bare speculative, or dead faith ; but a *faith working by charity*, Gal. v. 6.

(c) Ver. 6. *Came by water and blood* : not only to wash away our sins by the *water* of baptism, but by his own *blood*.

(d) Ver. 8. *The spirit, the water, and the blood* : as the Father, the Word, and the Holy Ghost, all bear witness to Christ's divinity ; so the *spirit*, which he yielded up, crying out with a loud voice upon the cross ; and the *water* and *blood* that issued from his side, bear witness to his humanity, and *are one* ; that is, all agree in one testimony.

him,

him, who sinneth not to death. There is (e) a sin unto death; for that I say not that any man ask.

17 All iniquity is sin: and there is a sin unto death.

18 We know that whosoever is born of God (f) sinneth not; but the generation of God preserveth him, and the wicked one toucheth him not.

19 We know that we are

of God; and the whole world is seated in wickedness.

20 And we know that the Son of God is come; and hath given us understanding, that we may know the true God, and may be in his true Son: this is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

(e) Ver. 16. *A sin unto death.* Some understand this of *final impenitence*, or of dying in mortal sin; which is the only sin that never can be remitted: But, 'tis probable, he may also comprise, under this name, the sin of apostacy from the faith, and some other such heinous sins, as are seldom and hardly remitted: and therefore he gives little encouragement, to such as pray for these sinners, to expect what they ask.

(f) Ver. 18. *Sinneth not.* See the annotation on chap. iii. 6. &c.

The second EPISTLE of St. JOHN the APOSTLE.

C H A P. I.

He recommends walking in truth, loving one another, and to beware of false teachers.

THE ancient to the lady Elest and her children, whom I love in truth, and not I only, but also all they that have known the truth,

2 For the sake of the truth, which abideth in us, and shall be with us for ever.

3 Grace, mercy, and peace be with you, from God the Father, and from Christ

Christ JESUS the Son of the Father, in truth, and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same.

7 For many seducers are gone out into the world, who confess not that JESUS Christ is come in the flesh: this is a seducer and an antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9 Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you,

11 For he that saith to him, God speed you, communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13 The children of thy sister Elect salute thee.

The third EPISTLE *of* St. JOHN the APOSTLE.

He praises Gaius for his walking in truth, and for his charity; complains of the bad conduct of Diotrephes, and gives a good testimony to Demetrius.

TH E ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, concerning all things I make it my

prayer that thou mayst proceed prosperously, and fare well, as thy soul doth prosperously.

3 I was exceeding glad when the brethren came, and gave

gave testimony to the truth in thee, even as thou walkest in truth.

4 I have (a) no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved; thou dost faithfully whatsoever thou dost for the brethren, and that for strangers,

6 Who have given testimony to thy charity in the sight of the church: whom, thou shalt do well, to bring forward on their way in a manner worthy of God.

7 Because, for his name's sake they went forth, taking nothing of the gentiles.

8 We therefore ought to receive such: that we may be fellow-helpers of the truth.

9 I had written perhaps to the church: but Diotrephes who loveth to have the pre-eminence among them, doth not receive us:

10 Wherefore, if I come, I will advertise his works which he doth, prating against

us with malicious words: and as if these things were not enough for him, neither doth he himself receive the brethren; and them that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved; follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea and we also give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

(a) Ver. 4. *No greater grace*; that is, nothing that gives me greater joy and satisfaction.

The Catholick EPISTLE of St. JUDE. the APOSTLE.

*He exhorts them to stand to the faith first delivered to them ;
and to beware of bereticks.*

JUDE the servant of Jesus Christ, and brother of James ; to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace and charity be fulfilled.

3 Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you : to beseech you to contend earnestly for the faith once delivered to the saints.

4 For certain men are secretly entered in (who were written of long ago unto this judgment) ungodly, turning the grace of our God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 I will therefore admonish

you, *though* ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not :

6 And the angels, who kept not their (*a*) principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day.

7 As Sodom and Gomorrah, and the neighbouring cities, in like manner having given themselves over to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and (*b*) blaspheme majesty.

(*a*) Ver. 6. *Principality*, that is, the state in which they were first created, their original dignity.

(*b*) Ver. 8. *Blaspheme majesty*. Speak evil of them that are in dignity ; and even utter blasphemies against the divine majesty.

9 When Michael the Archangel, disputing with the devil, (c) contended about the body of Moses, he durst not bring against him the judgment of cursing speech, but said: The Lord (d) command thee.

10 But these men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Wo to them, for they have (e) gone in the way of Cain; and have poured out themselves after the error of Balaam, for reward, and have perished in the gainsaying of Core.

12 These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water which are carried about by

winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

13 Raging waves of the sea, foaming out their own confusion, wandering stars: to whom the storm of darkness is reserved for ever.

14 Now of these Enoch also, the seventh from Adam, (f) prophesied, saying: Behold, the Lord cometh with thousands of his saints,

15 To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God.

16 These are murmurers full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring

(c) Ver. 9. *Contended about the body, &c.* This contention, which is no where else mentioned in holy writ, was originally known by revelation, and transmitted by tradition. 'Tis thought the occasion of it was, that the devil would have had the body buried in such place and manner, as to be worshipped by the Jews with divine honours.

(d) Ibid. *Command thee; or, rebuke thee.*

(e) Ver. 11. *Gone in the way, &c.* Hereticks follow the way of Cain, by murdering the souls of their brethren; the way of Balaam, by putting a scandal before the people of God, for their own private ends; and the way of Core or Korah, by their opposition to the church governors of divine appointment.

(f) 14. *Propheesied,* this prophecy was either known by tradition, or from some book that is now lost.

persons

persons for gain's sake.

17 But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord JESUS CHRIST.

18 Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

19 These are they, who separate themselves, sensual men, having not the Spirit.

20 But you my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord JESUS

Christ unto life everlasting.

22 And some indeed reprove being judged :

23 But others save, pulling *them* out of the fire. And on others have mercy in fear : hating also the spotted garment which is carnal.

24 Now to him, who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord JESUS CHRIST ;

25 To the only God our Saviour through JESUS CHRIST our Lord be glory and magnificence, dominion and power before all ages and now, and for all ages of ages. Amen.

The APOCALYPSE of St. JOHN the APOSTLE.

CHAP. I.

Saint John is ordered to write to the seven churches in Asia, the manner of Christ's appearing to him.

THE Revelation of JESUS CHRIST, which God gave unto him to make known to his servants, the things which must shortly come to pass : and signified, sending by his Angel to his servant John,

2 Who hath given testimony to the word of God, and the testimony of JESUS CHRIST, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy : and keepeth

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those things which are written in it: for the time is at hand.

4 John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth: who hath loved us, and washed us from our sins in his own blood,

6 And hath made us a kingdom and priests to God and his Father: to him be glory and empire for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him: Even so: Amen.

8 I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus; was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus.

10 I was in spirit on the

Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicia:

12 And I turned to see the voice that spoke with me: and being turned, I saw seven golden candlesticks.

13 And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle:

14 And his head and his hairs, were white, like white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters:

16 And he had in his right hand seven stars: and from his mouth came out a sharp two-edged sword: and his face was as the sun shineth in his power.

17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not: I am the first and the last;

18 And am alive, and was dead; and behold I am living for ever and ever, and have the

the keys of death and of hell.

19 Write therefore the things which thou hast seen, and which are, and which must be done hereafter.

20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks: the seven stars, are the angels of the seven churches: and the seven candlesticks are the seven churches.

C H A P. II.

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus, and Thyatira.

U N T O the angel of the church of Ephesus write: Thus saith he, that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil; and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast endured for my name, and hast not fainted.

4 But I have *somewhat* against thee, because thou hast left thy first charity.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy

candlestick out of its place, except thou do penance.

6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7 He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: Thus saith the First and the Last; who was dead, and is alive:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews, and are not, but are the synagogue of satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the angel of the church of Pergamus write: Thus saith he that hath the sharp two-edged sword:

13 I know where thou dwellest, where the seat of satan is: and thou holdest fast my name, and hast not denied my

my faith. Even in those days when Antipas was my faithful witness, who was slain among you where satan dwelleth.

14 But I have against thee a few things : because thou hast these them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat and commit fornication :

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance : or else I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith to the churches : To him, that overcometh, I will give the hidden manna, and will give him a white counter ; and in the counter, a new name written, which no man knoweth, but he that receiveth it.

18 And to the angel of the church of Thyatira write : Thus saith the Son of God, who hath his eyes like to a flame of fire, and his feet like unto fine brass.

19 I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are

more than the former.

20 But I have against thee a few things : because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

21 And I gave her a time that she might do penance : and she will not repent of her fornication.

22 Behold, I will cast her into a bed : and they, that commit adultery with her, shall be in very great tribulation, except they do penance from their deeds :

23 And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts ; and I will give to every one of you according to your works. But to you I say,

24 And to the rest who are at Thyatira : Whosoever have not this doctrine, and who have not known the depths of satan, as they say, I will not put upon you any other burthen :

25 Yet that which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, I will give him (a) power over the nations.

(a) Chap. II. *Power over the nations.* See here how the saints deceased live with God, and have power given them over countries and nations.

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

28 As I also have received of my Father: and I will give him the morning-star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. III.

Directions what to write to Sardis, Philadelphia, and Laodicia.

AND to the angel of the church of Sardis write: Thus saith he, that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive, and thou art dead.

2 Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind therefore in what manner thou hast received and heard; and observe, and do penance. If then thou shalt not watch; I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

5 He that shall overcome, shall thus be clothed in white garments, and I will not blot

out his name out of the book of life, and I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church of Philadelphia write: Thus saith the Holy one and the True one, he that hath the key of David; he that openeth, and no man shutteth: shutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee an open door which no man can shut: because thou hast kept my word, and hast not denied my name.

9 Behold, I will bring them of the synagogue of satan, who say they are Jews, and are not, but do lie: Behold, I will make them to come and worship before thy feet: And they shall know, that I have loved thee.

10 Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth.

11 Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

12 He that shall overcome, I will make him a pillar in the temple of my God; and he

he shall go out no more : and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church of Laodicia write : Thus saith the (a) Amen, the faithful and true witness, who is (b) the beginning of the creation of God :

15 I know thy works, that thou art neither cold, nor hot : I would thou wert cold, or hot :

16 But because thou art luke-warm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayst : I am rich, and made wealthy, and I have need of nothing : and thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold fire-tried, that thou mayst be made rich : and mayst be clothed in white garments, and the shame of

thy nakedness may not appear : and anoint thy eyes with eye-salve, that thou mayst see.

19 Such as I love, I rebuke and chastise. Be zealous therefore and do penance.

20 Behold, I stand at the gate, and knock : if any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.

21 To him that shall overcome, I will give to sit with me in my throne : as I also have overcome, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. IV.

The vision of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said : Come up hither, and I will shew thee the things which must be done hereafter.

Chap. III. (a) *The Amen*, that is the true one, the Truth itself: the word and son of God.

(b) *The beginning*, ἡ ἀρχή, i.e. the principle, the source, and the efficient cause of the whole creation.

2 And immediately I was in the spirit : and behold there was a throne set in heaven, and upon the throne one sitting.

3 And he that sat, was to the sight like the jasper and the sardine-stone : and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats : and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold.

5 And from the throne proceeded lightnings, and voices, and thunderings : and there were seven lamps burning before the throne, which are the seven spirits of God.

6 And before the throne there was as it were a sea of glass like crystal : and in the midst of the throne, and round about the throne were four living creatures full of eyes before and behind.

7 And the first living creature was like a lion, and the second living creature like a calf, and the third living creature, having the face, as it were, of a man : and the fourth living creature was like an eagle flying.

8 And the four living creatures had each of them six wings : and round about and within they are full of eyes. And they rested not

day and night, saying, Holy, Holy, Holy, Lord God almighty, who was, and who is, and who is to come.

9 And when those living creatures gave glory and honour and benediction to him, that sitteth on the throne, who liveth for ever and ever ;

10 The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying :

11 Thou art worthy, O Lord our God, to receive glory and honour and power : because thou hast created all things, and for thy will they were, and have been created.

CHAP. V.

The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

AND I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong Angel, proclaiming with a loud voice : Who is worthy to open the book, and to loose the seals thereof ?

3 And no man was able, neither in heaven, nor earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much, because

cause no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me : Weep not ; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I saw : and behold in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes : which are the seven spirits of God, sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are (a) the prayers of saints.

9 And they sung a new canticle, saying : Thou art worthy, O Lord, to take the book, and to open the seals thereof : because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation :

10 And hast made us to our God a kingdom and priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many Angels round about the throne, and the living creatures and the ancients : and the number of them were thousands of thousands,

12 Saying, with a loud voice : The Lamb, that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them : I heard all saying : To him that sitteth on the throne, and to the Lamb, benediction and honour and glory and power for ever and ever.

14 And the four living creatures said : Amen. And the four and twenty ancients fell down on their faces ; and adored him that liveth for ever and ever.

CHAP. VI.

*What followed upon the opening
six of the seals.*

AND I saw that the Lamb had opened one

Chap. (a) Verse 8. *The prayers of saints.* Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth. of

of the seven seals, and I heard one of the four living creatures, as it were the noise of thunder, saying: Come and see.

2 And I saw; and behold a (a) white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

4 And there went out another horse *that was* red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

5 And when he had opened the third seal, I heard the third living creature, saying: Come, and see. And behold a black horse, and he that sat on him, had a balance in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine nor the oil.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come and see.

8 And behold a pale horse and he that sat upon him, his name was Death, and hell followed after him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw (b) under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying: How long O Lord, (holy and true) dost thou not judge and (c) revenge our

Chap. VI. (a) Ver. 2. *White horse.* He that sitteth on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishment, that were to fall on the enemies of Christ and his church: the red horse signifies war; the black horse famine; and the pale horse (which has death for its rider) plagues or pestilence.

(b) Ver. 9. *Under the altar.* Christ, as man, is this altar under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.

(c) Ver. 10. *Revenge our blood,* They ask not this out of hatred

our blood on them that dwell on the earth?

11 And white robes were given to every one of them one: and it was said to them, that they should rest yet for a little time, till their brethren that should be slain, even as they, should be filled up.

12 And I saw, when he had opened the sixth seal: and behold, there was a great earth-quake, and the sun became black as sack-cloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind:

14 And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their place..

15 And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens and in the rocks of the mountain:

16 And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that

sitteth upon the throne, and from the wrath of the Lamb:

17 For the great day of their wrath is come; and who shall be able to stand?

CHAP. VII.

The number of them that were marked with the seal of the living God; and clothed in white robes.

AFTER these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2 And I saw another Angels ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea.

3 Saying: Hurt not the earth, nor the sea, nor the trees till we seal the servants of our God in their foreheads.

4 And I heard the number of them that were sealed, an hundred forty four thousand were sealed of all the tribes of the children of Israel,

5 Of the tribe of Juda, *were* sealed twelve thousand. Of the tribe of Ruben, *were* sealed twelve thousand: Of the tribe

hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment and the compleat beatitude of all his elect.

of God were sealed twelve thousand :

6. Of the tribe of Aser, were sealed twelve thousand : Of the tribe of Nephthali, were sealed twelve thousand : Of the tribe of Manass, were sealed twelve thousand :

7 Of the tribe of Simeon, were sealed twelve thousand : Of the tribe of Levi, were sealed twelve thousand : Of the tribe of Issachar, were sealed twelve thousand :

8 Of the tribe of Zabulon, were sealed twelve thousand : Of the tribe of Joseph, were sealed twelve thousand : Of the tribe of Benjamin, were sealed twelve thousand.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues : standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands :

10 And they cried with a loud voice, saying : Salvation to our God who sitteth upon the throne, and to the Lamb.

11 And all the Angels stood round about the throne, and the ancients, and the four living creatures : and they fell down before the throne upon their faces, and adored God,

12 Saying : Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

13 And one of the ancients answered, and said to me : These that are clothed in white robes, who are they ? and whence came they ?

14 And I said to him : My lord, thou knowest. And he said to me : These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and they serve him day and night in his temple ; and he, that sitteth on the throne, shall dwell over them.

16 They shall no more hunger, nor thirst, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the living fountains of waters, and God shall wipe away all tears from their eyes.

CHAP. VIII.

The seventh seal is opened : the Angels with the seven trumpets.

AND when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven Angels standing in the presence of God ; and there were given to them seven trumpets.

S

3 And

3 And another Angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel.

5 And the Angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunderings and voices and lightnings, and a great earthquake.

6 And the seven Angels who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first Angel sounded the trumpet, and there followed hail, and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood;

9 And the third part of those creatures died, which had life in the sea, and the third

part of the ships was destroyed.

10 And the third Angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood. And the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Wo, wo, wo to the inhabitants of the earth, by reason of the rest of the voices of the three Angels who are yet to sound the trumpet.

CHAP. IX.

Locusts come forth from the bottomless pit: the vision of the army of horsemen.

AND the fifth Angel sounded the trumpet: and I saw (a) a star fall from

(a) Ver. 1. *A star fall.* Some arch-heretick.

heaven upon the earth, and there was given to him the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace: and the sun and the air were darkened with the smoke of the pit.

3 And from the smoke of the pit there came out (b) locusts upon the earth, and power was given to them, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the seal of God on their foreheads:

5 And it was given to them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

6 And in those days men shall seek death, and shall

not find it: and they shall desire to die, and death shall fly from them.

7 And the shapes of the locusts were like unto horses prepared for battle: and on their heads were as it were crowns like gold: and their faces were as the faces of men.

8 And they had hair as the hair of women: and their teeth were as the teeth of lions.

9 And they had breast-plates as breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like to scorpions, and there were stings in their tails: and their power was to hurt men five months: And they had over them

11 A king, the angel of the bottomless pit: whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans (*that is Destroyer.*)

(b) Ver. 3. *Locusts.* It is commonly understood of hereticks. They are not able to hurt the green tree; that is, such as have a lively faith, working by charity; but only the reprobate: they are represented as *prepared to battle*; as being ever ready to contend: they wear counterfeit gold on their heads: for all is but pretence and fiction: in shape they are as men, in smoothness of speech as women: in fury and rage against all that oppose them, as lions; their breasts and hearts are as hard as iron; they are full of noise and shuffling; the sting of their pestiferous doctrine is worse than that of scorpions; but their reign is generally but for a short time.

12 One wo is past, and behold there come yet two woes more hereafter.

13 And the sixth Angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God,

14 Saying to the sixth Angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year; for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they, that sat on them, had breastplates of fire and hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three plagues was slain the third part of men, by the fire and by the smoke, and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and

have heads: and with them they hurt.

20 And the rest of the men, who were not slain by these plagues, yet did not do penance for the works of their hands, that they should not adore devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk:

21 Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

CHAP. X.

The cry of a mighty Angel: he gives John a book to eat.

AND I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth:

3 And he cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken, and write them not.

5 And

5 And the Angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven:

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth and the things which are in it; and the sea, and the things which are therein: That, time shall be no longer:

7 But in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath (a) declared by his servants the prophets.

8 And I heard a voice from heaven speaking to me again, and saying: Go, and take the book, that is open, from the hand of the Angel who standeth upon the sea and upon the earth.

9 And I went to the Angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book

from the hand of the Angel, and eat it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter:

11 And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

CHAP. XI.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar, and them that adore therein.

2 But the court, which is without the temple, cast out, and measure it not, because it is given unto the gentiles, and the holy city they shall tread under foot two and forty months:

3 And I will give to (b) my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sack-cloth.

4 These are the two olive-trees, and the two candlesticks that stand before the Lord of the earth.

4 And if any man will

Chap. XI. (a) Ver. 7. *Declared*, literally, *evangelized*, to signify the *good tidings*, agreeable to the *Gospel*, of the final victory of Christ, and of that eternal life, which should be the reward of the temporal sufferings of the servants of God.

(b) Ver. 3. *My two witnesses*. It is commonly understood of Enoch and Elias.

hurt:

hurt them, fire shall come out of their mouths, and shall devour their enemies: And if any man will hurt them, in this manner must he be slain.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

10 And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the spirit of life from God entred into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud: and their enemies saw them.

13 And at that hour there was a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second wo is past: and behold the third wo will come quickly.

15 And the seventh Angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of the world is become our Lords and his Christs, and he shall reign for ever and ever: Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces and adored God, saying:

17 We give thee thanks, O Lord God almighty, who art, and who wast, and who art to come: because thou hast taken thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst render reward to thy

thy servants the prophets, and to the saints, and to them that fear thy name, little and great, and shouldst destroy them who have corrupted the earth.

19. And the temple of God was opened in heaven: and the ark of his testament was seen in his temple; and there were lightnings, and voices, and an earthquake, and great hail.

C H A P. XII.

The vision of the woman clothed with the sun; and of the great dragon her persecutor.

AND there appeared a great wonder in heaven: (a) a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2. And she being with child, cried travailling in birth, and was in pain to be delivered.

3. And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads, and ten horns; and on his

heads seven crowns:

4. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman, who was ready to be delivered; that, when she should be delivered, he might devour her son.

5. And she brought forth a man-child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6. And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

7. And there was a great battle in heaven: Michael and his Angels fought against the dragon, and the dragon fought, and his angels:

8. And they prevailed not, neither was their place found any more in heaven.

9. And that great dragon was cast out, the old serpent, who is called the devil, and satan, who seduceth the

Chap. XII. (a) Ver. 1. *A woman.* The church of God. It may also, by allusion, be applied to our blessed Lady. The church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changable things of the world, under her feet; and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions.

whole

whole world, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying : Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of the testimony ; and they loved not their lives unto death.

12 Therefore rejoice O heavens, and you that dwell therein. Wo to the earth, and to the sea, because the devil is come down to you, having great wrath, knowing that he hath but a short time.

13 And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man-child :

14 And there were given to the woman two wings of

a great eagle, that she might fly into the desert to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth, after the woman, water as it were a river ; that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry with the woman ; and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

C H A P. XIII.

Of the beast with seven heads ; and of a second beast.

AND I saw (a) a beast coming up out of the sea,

Chap. XIII. (a) Ver. 1. *A beast.* This first beast, with seven heads, and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires ; which have exercised, or shall exercise tyrannical power over the people of God : of these, five were then fallen, viz. the Egyptian, Assyrian, Chaldean, Persian,

sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy.

2 And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw (b) one of his heads as it were wounded to death; and his death's wound was healed: and all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it?

5 And there was given to it a mouth, speaking great

things, and blasphemies: and power was given to it to do for two and forty months.

6 And he opened his mouth to blasphemies against God, to blaspheme his name, and (c) his tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation.

8 And all that dwell upon the earth, adored him: whose names are not written in the book of life of the Lamb, which was (d) slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead in to captivity, shall go into captivity: he that shall kill

Persian, and Grecian monarchies: one was present, viz. the empire of Rome; and the seventh and chiefest was to come, viz. the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors.

(b) Ver. 3. *One of his heads, &c.* Some understand this of the mortal wound, which the idolatry of the Roman empire ((signified by the sixth head) received from Constantine; which was, as it were, healed again by Julian the apostate.

(c) Ver. 6. *His tabernacle, &c.* that is, his church, and his saints.

(d) Ver. 8. *Slain from the beginning.* In the fore-knowledge of God; and in as much as all mercy and grace, from the beginning, was given in view of his death and passion.

by

by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw (e) another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

13 And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

14 And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak: and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a mark in their right hand, or on their foreheads.

17 And that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is (f) six hundred sixty six.

CHAP. XIV.

Of the Lamb, and of the virgins that follow him: Of the judgments that shall fall upon the wicked.

AND I beheld, and lo a Lamb stood on mount Sion, and with him a hundred forty four thousand having his name, and the name of his Father written on their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice, which I heard, was as of

(e) Ver. 11. *Another beast.* This second beast with two horns, may be understood of the heathenish priests and magicians; the principal promoters both of idolatry and persecution.

(f) Ver. 8. *Six hundred sixty six.* The numeral letters of his name shall make up this number.

harpers,

harpers, harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients : and no man could say the canticle, but those hundred forty four thousand, who were purchased from the earth.

4 These are they who were not defiled with women : for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God, and to the Lamb ;

5 And in their mouth there was found no lye : for they are without spot before the throne of God.

6 And I saw another Angel flying through the midst of heaven, having the eternal gospel, to preach to them that sit upon the earth, and over every nation, and tribe, and tongue, and people :

7 Saying with a loud voice : Fear the Lord, and give him honour, because the hour of his judgment is come : and adore ye him, that made the heaven, and the earth, the sea and the fountains of waters.

8 And another Angel followed, saying That great (a) Babylon is fallen, she is fallen : which made all nations to drink of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voice : If any man shall adore the beast, and his image, and receive his mark in his forehead, or in his hand ;

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy Angels, and in the sight of the Lamb :

11 And the smoke of their torments shall ascend up for ever and ever : neither have they rest day nor night, who have adored the beast, and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me : Write blessed are the dead who (b) die in the Lord. From henceforth now, saith

(a) Ver. 8. *Babylon*. It is probable that here by the great Babylon, is meant the city of the devil, that is the universal society of the wicked : as Jerusalem is taken for the city and church of God.

(b) Ver. 13. *Die in the Lord*. It is understood of the martyrs, who die for the Lord.

the Spirit, that they may rest from their labours: for their works follow them.

14 And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15 And another Angel came out from the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust his sickle into the earth, and the earth was reaped.

17 And another Angel came out of the temple, which is in heaven, he also having a sharp sickle.

18 And another Angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine-yard of the earth: because the grapes thereof are ripe.

19 And the Angel thrust in his sharp sickle into the earth, and gathered the vine-yard of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city,

and blood came out of the wine-press, even up to the horses' bridles, for a thousand and six hundred furlongs.

C H A P. XV.

They that have overcome the beast, glorify God. Of the seven Angels with the seven vials.

AND I saw another sign in heaven, great and wonderful, seven Angels having the seven last plagues: for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

3 And singing the canticle of Moses the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God almighty: just and true are thy ways, O King of ages.

4 Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I looked, and behold, the temple of the tabernacle of the

the testimony in heaven was opened :

6 And the seven Angels came out of the temple, having the seven plagues, clothed in clean and white linen, and girt about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven Angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power : and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

C H A P. XVI.

The seven vials are poured out : the plagues that ensue.

AND I heard a great voice out of the temple, saying to the seven Angels : Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth : and there fell a sore and grievous wound upon the men who had the mark of the beast ; and upon them that adored the image thereof.

3 And the second Angel poured out his vial upon the sea, and there came blood

as it were of a dead man ; and every living soul died in the sea.

4 And the third poured out his vial upon the rivers, and the fountains of waters, and there was made blood.

5 And I heard the Angel of the waters, saying : Thou art just, O Lord, who art, and who wast, the holy one, who hast judged these things :

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7 And I heard another, from the altar, saying : Yea, O Lord God almighty, true and just are thy judgments.

8 And the fourth Angel poured out his vial upon the sun, and it was given to him to afflict men with heat and fire :

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth Angel poured out his vial upon the seat of the beast : and his kingdom became dark, and they gnawed their tongues for pain :

11 And they blasphemed the God of heaven, because of their pains and wounds,

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and did not penance for their works.

12 And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the almighty God.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which in Hebrew is called (a) Armagedon.

17 And the seventh Angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such a one as never hath been since men were

upon the earth, such an earthquake, so great.

19 And the great city was divided into three parts: and the cities of the gentiles fell, And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: for it was exceeding great.

CHAP. XVII.

The description of the great harlot, and of the beast upon which she sits.

AND there came one of the seven Angels who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

2. With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her whoredom.

3. And he took me away in the spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of

(a) Ver. 16. Armagedon, i. e. The hill of robbers.

names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written: (a) A mystery: (b) Babylon the great, the mother of the fornications, and the abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of JESUS. And I wondered, when I had seen her, with great admiration.

7 And the Angel said to me: Why dost thou wonder?

I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 (c) The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was and is not.

9 And here is the understanding, that hath wisdom. The seven heads, are seven mountains, upon which the woman sitteth, and they are seven kings.

10 Five are fallen, one is, and the other is not yet

(a) Ver. 5. *A mystery.* That is, a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.

(b) Ibid. *Babylon.* Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome* which then and for 300 years persecuted the church; and was the principal seat both of empire and idolatry.

(c) Ver. 8 *The beast which thou sawest.* This beast which supports Babylon, may signify the power of the devil: *which was and is not*, being much abridged by the coming of Christ, but shall again exert itself under Antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen, as above. Ch. xiii. v. 1 The beast itself is said to be the eighth, and of the seven; because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire, distinct from them all.

come: and when he is come, he must remain a short time

11 And the beast which was, and is not: the same also is the eighth: and is of the seven, and goeth into destruction.

12 And the ten horns, which thou sawest, are (d) ten kings: who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one counsel, and they shall deliver their strength and power to the beast.

14 These shall fight against the Lamb, and the Lamb shall overcome them: because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns, which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city which hath kingdom over the kings of the earth.

CHAP. XVIII.

The fall of Babylon: kings and merchants lament over her.

AN D after these things I saw another Angel come down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich

(d) Ver. 12 *Ten kings.* Ten lesser kingdoms, enemies also of the church of Christ: which nevertheless shall be made instruments of the justice of God for the punishment of Babylon. Some understand this of the Goths, Wandals, Hunns, and other barbarous nations, that destroyed the empire of Rome.

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by the power of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you: and double unto her double according to her works: in the cup, wherein she hath mingled, mingle ye double unto her.

7 As much as she hath glorified herself, and hath been in delicacies, so much torment and sorrow give ye to her: because she saith in her heart: I sit a queen, and am not a widow: and I shall see no mourning,

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire: because God is strong, who shall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing a-far off for fear of her torments, saying: Alas! alas! that great city

Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more:

12 Merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linnen, and of purple, and of silk, and of scarlet (and all thyine-wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

13 And cinnamon) and of odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men:

14 And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

15 The merchants of these things, who were made rich, shall stand a far off from her, for fear of her torments, weeping and mourning,

16 And saying: Alas! alas! that great city, which was clothed with fine linnen, and purple, and scarlet, and was gilt with gold and precious stones and pearls:

17 For in one hour are so

great riches come to nought: and every ship-master, and all that sail into the lake, and mariners, and as many as work in the sea, stood a-far off,

18 And cried, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath judged your judgment on her.

21 And a mighty Angel took up a stone as it were a great mill-stone, and cast it into the sea, saying: With such violence as this shall Babylon that great city be thrown down, and shall be found no more at all.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee: and no craftsman of any art whatsoever shall be found any more at all in thee: and the sound of the mill shall be heard no more at all in thee:

23 And the light of the lamp shall shine no more at all in thee: and the voice of the bridegroom and the bride

shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

24 And in her was found the blood of prophets and of saints; and of all that were slain upon the earth,

CHAP. XIX.

The Saints glorify God for his judgments on the great harlot. Christ's victory over the beast, and the kings of the earth.

AFTER these things I heard as it were the voice of many multitudes in heaven, saying: Alleluia: Salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four-living creatures fell down and adored God that sitteth upon the throne, saying: Amen: Alleluia.

5 And a voice came out from the throne, saying: Give praise to our God, all ye his servants: and you that fear him, little and great.

6 And

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunderings, saying, Alleluia: for the Lord our God the almighty hath reigned.

7 Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And it is granted to her that she should cloth herself with fine linnen glittering and white. For the fine linnen are the justifications of saints.

9 And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

10 And (a) I fell down before his feet, to adore him, And he saith to me: See thou do it not: I am thy fellow-

servant, and of thy brethren who have the testimony of JESUS. Adore God. For the testimony of JESUS, is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice doth he judge and fight.

12 And his eyes were as a flame of fire, and on his head were many crowns, and he had a name written, which no man knoweth but himself.

13 And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD.

14 And the armies that are in heaven followed him on white horses, clothed in fine linnen white and clean.

15 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the Gentiles. And he

(a) Ver. 10 *I fell down* &c. St. Augustin (l. 20 contra Faust. c. 21) is of opinion, that this Angel appeared in so glorious a manner, that St. John took him to be God; and therefore would have given him *divine honour*, had not the Angel stopt him, by telling him he was but his fellow-servant. St. Gregory (hom. 8 in Evang.) rather thinks, that the veneration offered by St. John, was not divine honour, or indeed any other than what might lawfully be given; but was nevertheless refused by the Angel, in consideration of the dignity to which our human nature had been raised, by the incarnation of the Son of God; and the dignity of St. John, an apostle, prophet, and martyr. So far at least is certain, that the saint knew his duty too well to offer the Angel any idolatrous or superstitious worship.

shall

shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the wrath of God the almighty.

16 And he hath on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free-men, and of bond-men, and of little, and of great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.

20 And the beast was tak-

en, and with him the false prophet: who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the church: the last judgment.

AN D I saw an Angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old serpent, which is the devil and satan, and (a)

(a) Ver. 10 *Bound him for a thousand years.* The power of satan has been very much abridged by the passion of Christ; for *a thousand years*; that is, for the whole time of the new testament: but especially from the time of the destruction of *Babylon* or pagan Rome, till the new efforts of *Gog* and *Magog* against the church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the *first resurrection*, which is that of the soul to the life of glory; as the *second resurrection* will be that of the body, at the day of the general judgment.

bound

bound him for a thousand years:

3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished: And after that, he must be loosed a little time.

4 And I saw seats, and they sat upon them; and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast, nor his image, nor received his mark on their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: In these the second death hath no power: but they shall be priests of God and of Christ: and shall reign with him a thousand years.

7 And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them

together to battle, the number of whom is as the sand of the sea.

8 And they came up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

9 And there came down fire from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast,

10 And the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead great and small, standing in the presence of the throne, and the books were opened: and another book was opened, which is the book of life: and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it: and death and hell gave up their dead that were in them: and they were judged every one according to their works.

14 And hell and death were cast into the pool of fire. This is the second death.

15 And

15 And whosoever was not found written in the book of life, was cast into the pool of fire.

CHAP. XXI.

The new Jerusalem described.

AND I saw a new heaven, and a new earth. For (a) the first heaven, and the first earth was passed away, and the sea is now no more.

2 And I John saw the holy city the new Jerusalem coming down out of heaven, from God, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God.

4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

5 And he that sat on the throne, said: Behold I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is

done: I am alpha and omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, free cost.

7 He that shall overcome, shall possess these things, and I will be his God; and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone; which is the second death.

9 And there came one of the seven Angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

11 Having the glory of God: and the sight thereof was like to a precious stone, as to the jasper-stone, even as crystal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve Angels,

(a) Ver. 1. *The first heaven, and the first earth was gone; being changed, not as to their substance, but in their qualities.*

and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates : and on the north, three gates : and on the south, three gates : and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me, had a measure of a reed of gold, to measure the city, and the gates thereof, and the wall.

16 And the city lieth in a four-square, and the length thereof is as great as the breadth : and he measured the city with the golden reed for twelve thousand furlongs : and the length and the height and the breadth thereof are equal.

17 And he measured the wall thereof a hundred forty four cubits, the measure of a man which is of an Angel.

18 And the building of the wall thereof was of jasper-stone : but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation, was jasper, the second, sapphire : the third,

a calcedony : the fourth, an emerald :

20 The fifth, sardonix : the sixth, sardius : the seventh, chrysolite, the eighth beryl : the ninth a topaz : the tenth, a chrysoprasus : the eleventh, a jacinth : the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each : and every several gate was of one several pearl : And the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein. For the Lord God almighty is the temple thereof, and the Lamb.

23 And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it. and the Lamb is the lamp thereof.

24 And nations shall walk in the light of it : and the kings of the earth shall bring their glory and honour into it.

25 And the gates thereof shall not be shut by day : for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter into it any thing defiled, or that worketh abomination, or maketh a lye, but they that are written in the book of life of the lamb.

CHAP. XXII.

*The water, and tree of life.
The conclusion.*

AND he shewed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

3. And there shall be no curse any more: but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4. And they shall see his face: and his name shall be on their foreheads.

5. And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, for the Lord God shall enlighten them, and they shall reign for ever and ever.

6. And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his Angel to shew his

servants the things which must be done shortly.

7. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8. And I John, who have heard, and seen these things. And after I had heard, and seen, I fell down to adore before the feet of the Angel, who shewed me these things:

9. And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book: Adore God.

10. And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11. He that hurteth, (a) let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12. Behold, I come quickly: and my reward is with me, to render to every man according to his works.

13. I am alpha and omega, the first and the last, the beginning and the end.

14. Blessed are they that

Chap. XXII. (a) Ver. 11. *Let him hurt still.* It is not an exhortation, or licence to go on in sin; but an intimation, that how far soever the wicked may proceed, their progress shall quickly end, and then they must look to meet with proportionable punishments.

with

wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and forcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

16 I Jesus have sent my Angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the spirit and the bride say: Come. And let him that heareth say: Come. And let him that thirsteth come: and he that will, let him take the water of life free cost.

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

20 He that giveth testimony of these things saith, Surely I come quickly: Amen. Come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.



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N. B. In the following table, the titles of the books, and the order of the psalms are quoted as they are set down in the protestant bible.

A T A B L E O F C O N T R O V E R S I E S.

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ERRATA. Vol. I.

- St. Mark, Chap. vi. in the contents, read 5000.
Chap. xi. v. 28. r. *batb*.
St. Luke, Chap. xxi. v. 14. r. *meditate*.
St. John, Chap. xvi. v. 13. catch word *things* for *be*.
Acts, Chap. ix. v. 35. *to Lord*, r. *to the Lord*.
Chap. xxviii. v. 9. r. *came*.